The Lutheran Outlook

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The Lutheran Church and Spiritual Awakening Today

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PACIFIC LUTHERAN THEOLOGICAL SEMINARY LIBRARY

OLUME XVI FEBRUARY, 1951 NUMBER 2

THE EDITOR'S PAGE

Who's Who — Dr. Carl Reuss, who wrote the thoughtful paper on Planned Parenthood, is a professor at Wartburg College, Waverly, Iowa, and executive secretary of the Board of Christian Social Action of the American Lutheran Church. Dr. Bernhard Christensen, author of "The Lutheran Church and Spiritual Awakening Today," is president of Augsburg College and Seminary of the Lutheran Free Church in Minneapolis. The Rev. Edgars Kiploks, who sent in the article, "The Lutheran Church in Russia," is now pastor of Grace Lutheran Church in Watertown, South Dakota.

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Several letters received lately have had nice things to say about the *Outlook*, and expressed the hope that it will continue in existence. "According to reports," says one, "the *Outlook* is to be discontinued. Personally, I am sorry, as I like it much better than..." Another betrays the practical turn of his mind by reaching out immediately for possible correctives. He writes, "The last lines of your editorial in the December *Lutheran Outlook* cause me to inquire: How much are the publishers in the red because of the *Outlook*? How many subscriptions are needed to break even? I believe the *Outlook* is much needed—is a superior magazine of its type. It needs a 'pusher' to get it going strong." Another letter says, "Two of my friends . . . have from time to time sent me copies of the *Lutheran Outlook*. I have frankly been much surprised and pleased over the broad implications of the Christian Gospel visioned by the *Outlook* and I can see an increasing need of its wider field of service. . . . I want to thank you sincerely for the great work you are doing in the *Outlook* and to wish you many blessed years for Christian service." Another, renewing his subscription, writes, "It is with sincere regret that I read, 'On the matter of continuing the publication of the *Lutheran Outlook*, however, the prospect is not hopeful.' Though I cannot agree with every viewpoint and conclusion expressed in the *Lutheran Outlook*, I must say that I can count on one finger the periodicals that I have found quite as helpful and stimulating and edifying as I have found the publication of which you are the editor."—Since one cannot do a great deal of counting on one finger, I conclude that this reader puts the *Outlook* in a class by itself. I am flattered.

Read the Letters to the Editor, too, for some more extensive expressions along the same line. I assure you that none of these writers is related to me. I am not even personally acquainted with more than one or two of them. Several have asked, "What can be done to assure the continuance of the *Lutheran Outlook?*" Two things can be done—both by pastors.

1. A pastor could appoint himself agent for the *Lutheran Outlook* in his ministerial conference, write to the Lutheran Publishing House in Blair, Nebraska, for sample copies, take the copies to his conference meeting, get subscriptions among his brethren, and send them in to Blair.

2. A pastor could do the same thing among the leading lay men of his congregation. I am sure Mr. P. A. Magnussen, manager of the Blair publishing house, will welcome a flood of subscriptions that will snow his periodical department under for days.

—o—

A letter from a pastor in Illinois enclosed a newspaper clipping with an item I had not seen elsewhere. It was about the Oberammergau Passion Play. This famous drama of the Passion has been rewritten several times in the centuries of its existence and it seems there is a feeling that it is time to rewrite it again. That gives rise to the following somewhat surprising statement by Raimund Lang, mayor of the Bavarian village which produces the play:

"The text (of the Passion Play) is over-old and has to be changed. The writer must sound like Martin Luther and be able to write in a powerful form of expression so that his text will last like the Bible. We will not commission anybody with that task. The man who wants to undertake it must feel himself qualified for it. He has to come to us."

Considering the source, that is an unusual tribute to the power and durability of Luther's writing.

—o—

In the January issue I asked for suggestions from the readers for the *Outlook*. A Dayton, Ohio, pastor writes: "Add a column, 'Enough to Make a Preacher Laugh,' like the one which used to be in *The Pastor's Monthly*. A contribution to our sense of humor will keep us from taking ourselves t seriously. If we can laugh at and w ourselves it may keep us from goi nuts."

—o—

The annual meeting of the Asso ation of American Colleges took pla at Atlantic City Jan. 8-10. Here a some of the things that were sa there:

"When right and wrong lose th meaning, power takes control. . Anyone in Western civilization w has not thought seriously about t Christian religion is not really ed cated."—Sir Richard Livingstone, pre ident of Corpus Christi College, C ford, England.

"Military and financial crisis dema sacrifice, and the colleges will sac fice; but this time we must make su we win more than the war: we m win the peace! That requires r statesmanship, which we have not h for a quarter-century."—Presid Steiner of the University of Detroit.

"Inflation and war are the histo resort of mismanaged nations."—Pr ident Lockmiller of the University Chattanooga.

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The Lutheran Outlo

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THE REV. J. A. DELL, D.D., Editor 813 Vernon Road, Columbus 9, Ohio

Published monthly in the interest of American Lutheran Conference and of Chr tion work in general. The American Luthe Conference was organized in 1930 and cons of the following independent church bod The American Lutheran Church, the Ev gelical Lutheran Church, the Augustana Sy the Lutheran Free Church, and the Un Evangelical Lutheran Church. The Con ence has a total baptized membership 1,721,108. Its congregations number 6, and it has 4,651 ordained ministers.

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The
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EDITORIAL

HE LOWER HOUSE of Congress unanimously adopted a resolution in December calling upon the people of the nation to pray for the forgiveness and or of God. For that we can only rejoice, both at the t that such a public recognition was given of the in- tion of our nation to be Christian, and also that there was no dissenting vote. All over the country there have been calls to prayer not only from the heads of church groups but also from mayors of cities and from radio stations.

ayer and pentance

Many of the calls to prayer have wisely adjured us to fess our past sins as individuals and as a nation asking God's help. That is a good sign. But there is some- ng that should not be forgotten in this connection. at is that repentance must be genuine, if we are to ect God's favor; and genuine repentance means not rely a fluent and superficial "Pater, peccavi," but a udiation of the sins committed and a sincere attempt right the wrongs involved.

have seen no evidence of genuine repentance in erica as a nation for past attitudes and acts that were noral. America as a nation at Teheran and Yalta sented to a plan by which Russia's seizure of the tic nations, Poland, Romania and other lands behind iron curtain was approved. That, I claim, was an both immoral and stupid.

America as a nation approved the plan by which Rus- was to control Eastern Germany and dismantle Ger- ny's factories under the guise of reparations. That, I im, was an act both immoral and stupid.

America as a nation turned its back on China which l been our good friend, and that after a specific prom- had been made at Cairo to insure China's integrity. tead of helping Nationalist China, our ally in the war h Japan and our partner in the United Nations, erican leaders fell prey to the propaganda in high ces that Chinese Communists were only "agrarian re- mers." We sent General Marshall over there to de- mand of Chiang Kai Shek that he form a coalition government with the Communists. When Chiang failed to do so, we withdrew promised aid and the Communists moved in and took control. That, I claim, was an act both immoral and stupid on our part.

It will not do for us as a people to say that these immoral acts were performed by individuals who represented us, and that the nation as such was not consulted but was kept in ignorance of what was going on. That is true to a certain extent, but it does not excuse us. We were ignorant, but not that ignorant. We kept the same leaders in power year after year because at every election they promised everybody everything. As long as we had prosperity and good wages and high prices for our products, we were content to let things ride. *We condoned immorality in government.* And *that* was an immoral act.

Now we are paying for it and we want to cry to God for help. We are paying for it in inflation which is the direct result of artificial high prices maintained artificially for years in order to swing elections. Our bonds that we paid $75 for are worth $100—but they are fifty-cent dollars. Our savings, our insurance, our investments are worth only a fraction of what they were worth. Our taxes are high and they are going much higher. Our standard of living is going down. Never again shall we know the free and prosperous America of our youth.

The Church in America is paying for our stupidity in lost mission fields, lost mission properties, lost mission time. The Church will pay further in the loss of students in its colleges, the loss of ministerial candidates, maybe even the loss of its educational institutions altogether to an ever-growing and all-devouring government. The Church is guilty, too; it did not lift up its voice loud and clear against lying, against subterfuge, against deceitful propaganda, against whitewashing of evil-doers and destruction of evidence, against destruction of food when millions were hungry, against all wickedness and stupidity in high places.

We are paying in blood, sweat and tears in Korea. That is a direct result of our strengthening godless Russia, dividing Korea with her, and double-crossing Chiang Kai Shek, so that the Communists came into power in China; the same Communists that are driving our boys out of Korea. Has anyone in power admitted that we did wrong? No! Not only have those responsible failed to admit wrong-doing; they will not even admit errors in judgment. They issue their white papers to prove that they are right, have always been right, and that anyone who criticizes them is a fool or a knave. In the meantime they keep on with politics as usual, whitewash as usual, smearing opponents as usual.

And we are asked to pray for America! America certainly needs to be prayed for, and Christians will pray for their country, of course. But are we trying to fool God? Is our repentance only of the kind described in the proverb: "The devil was sick, the devil a monk would be"? Genuine repentance includes repudiation of the wrongs done, and restitution as far as possible. Until our repentance is genuine we can hope for no relief from our present confusion and distress. God will not be fooled by a pretense of righteousness.

New Wine

FROM SEVERAL SOURCES I have received copies of a tract, "An Appeal to Lutherans," by Mrs. Alberta A. Nickerson, B.A., M.A. Mrs. Nickerson, a resident of Pomona, California, describes herself as "a St. Olaf graduate and a Lutheran for thirty years, 1918-1948." The complete title of the tract is "An Appeal to Lutherans to help make our nation dry, and to others like-minded." Mrs. Nickerson claims that Lutheran churches start boys and girls on the path "toward a drunkard's grave" by using wine in the celebration of the Lord's Supper. She accuses Lutherans of ignorance of the Bible when she says, "It is astonishing that many Lutheran ministers, sound in doctrine otherwise, ignore the fact that there are two kinds of wine in the Bible, new wine and old wine (the Bible terms for unfermented and fermented wine)." The tract closes with the paragraph, "We need a second Martin Luther to rise up in the Lutheran Church to make the Church dry. Many Lutherans are going to a drunkard's grave and our beloved country is fast becoming a drunken nation, with its awful death toll."

There are two things here: the question of whether America should return to the prohibition of the sale and use of alcoholic beverages; and the question in regard to the use of fermented wine in communion.

As to the first point, I am in favor of it. This is a personal attitude of mine, and is not the official position of any Lutheran Church so far as I know. As my personal position I am willing to defend it. I would vote for prohibition again, if the opportunity were given me, not on the basis of any Biblical doctrine of prohibition, but on the basis of the Biblical doctrine of Christian love.

There is no Biblical doctrine of prohibition. There rather the doctrine of Christian liberty. "All things a lawful unto me, but not all things are expedient" (I C 6:12; 10:23). "Every creature of God is good, and not ing to be refused if it be received with thanksgiving Tim. 4:4). "Let not him that eateth despise him th eateth not, and let not him which eateth not judge h that eateth, for God hath received him" (Rom. 14: These passages refer to liberty in eating rather th drinking, it is true; but there can be no essential diff ence between the regulation of food and the regulati of drink. The Bible forbids drunkenness, not drink; ju as it forbids adultery, not sex.

Why, then, would I vote for prohibition? Becau there is also the doctrine of Christian love. My broth is of greater importance than my Christian liberty to dulge. Because there are many weak individuals w are not able to control their appetites; because t means hardship and misery to them and their famili and danger to others (drunken driving and other crim in which alcohol is an accessory); because the number such persons and such crimes is increasing; and becau the whole business of making and selling alcoholic be erages seems bent on making the whole nation its c tomers, bent on lining its pockets at the expense of t weak—I would be in favor of trying the "noble expe ment" of prohibition again. "It is good neither to flesh, nor to drink wine, nor anything whereby t brother stumbleth, or is offended, or is made wea (Rom. 14:21. Read also vv. 14-17).

The other point is different. Mrs. Nickerson tries teach us that the Bible means grape juice when it sa "new wine" (there is no such thing as "unfermen wine"). She thinks that Jesus made grape juice at Ca because He could not have been so wicked as to ma wine. She quotes Acts 2:13, "These men are full of n wine," as proof that the Christians were recognized grape juice drinkers. Why does she not read two ver further and discover Peter's rejoinder: "These are drunken, as ye suppose." The scornful remark of Jews, "full of new wine," meant "drunk"—and not grape juice.

When Jesus instituted the Lord's Supper the cup, which He said, "Drink ye all of it," contained "the fr of the vine." At that season of the year (March-Apr it could not have been fresh grape juice. From earli times the Church has therefore used bread and wine the celebration, because He said, "This do." When so churches, even a few Lutheran churches, substit grape juice for wine in the Lord's Supper, they are their action accusing the Lord Jesus either of ignora (not knowing that wine would be dangerous to yo Christians) or criminality (knowing that it would dangerous, but using it anyway). They are saying t they know better than the Lord, and that they can p tect their people from temptation better than the L can. That is blasphemy, and much worse than takin sip of wine in the sacrament which our Lord institu for our comfort and strengthening, not for our downf

eedom and stice

HIS IS NOT an editorial in the usual sense. It is just the presentation of a few news reports that came on bout the same day, which, taken in conjunction with another, will enable any reader to draw his own conions. I will merely add a refrain in italics.

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tlantic City, N. J., Jan. 10, 1951—A well-known Rom- Catholic theologian urged here that two basic ideas be l in fighting Communism—the ideas of freedom and ice.

he Rev. John Courtney Murray, S. J., a professor of logy at Woodstock College, Woodstock, Md., made proposal to the 37th annual meeting of the Association merican Colleges.

The idea of justice that built whatever order is today th saving," he said, "was the idea of justice as a ine imperative, a law sanctioned by the sovereignty od, and the idea of freedom that animated this order ristian civilization) and, for all its imperfections, e it human, was the idea of freedom as a Divine gift whose right use man is responsible to God."—R. N. S.

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hat's good. Freedom and justice! I am for freedom justice for all men everywhere and at all times.

—o—

eru, South America—The Huallaga Valley Presby- of the Peruvian Evangelical Church, which com- es the congregations in the vicinity of Huanuco, was eduled to meet in the village of Cascay last April 27th. way of preparing the ground for a demonstration of nan Catholic intolerance towards the Gospel, the hop of Huanuco went out of his way the previous two ks to give the villagers special instructions, the gist hich was that, since "error has no rights" and Protes- s are in error, they should be treated accordingly.... s is the custom in the provinces, the Sub-Prefect of province was duly notified of the Presbytery meet-, and the delegates met for the opening worship serv- at eight o'clock the evening of the appointed day. rything went off quietly and by ten o'clock all the hren had retired to their lodgings. It was about this e that the stillness of the night was broken by the rch bells loudly clanging the emergency alarm. A tical mob soon gathered, carrying sticks, stones and -arms and, to the accompaniment of revolver shots, eeded to beat up all the Protestants they could find. meeting house was broken into and its inmates brut- assaulted....

he mob then attacked the building where the pro- ons for the convention were stored. Although the entrance to this place was strongly barred from within, they succeeded in forcing an entrance. Among those lodged here was Pastor Santiago Gomez, a graduate of the Peruvian Bible Institute. After receiving a terrible beating, he was driven to the local jail and locked in a filthy cell into which two other believers were later thrown.

Having been informed of the whereabouts of the pastor, Priest Victoriano Huaytan hastened to the jail, and, by the light of his lantern, recognized Senor Gomez and thrashed him most brutally. The Roman Catholic parishioners were invited to join in but they soon tired and desisted; the priest continued his abuse until the pastor was left lying unconscious in a pool of blood.—Excerpt from an article, "Roman Catholicism with the Gloves Off," by Dr. Herbert Money, missionary to Peru, in the January, 1951, issue of *Converted Catholic Magazine.*

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Freedom and justice for all.

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Philadelphia, Pa., Jan. 10, 1951—Two women missionaries sent to Spain by the Bible Club Movement and the Tenth Presbyterian Church here have received orders from the Franco government to leave the country.

—R. N. S.

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Freedom and justice for all.

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El Paso, Texas, Jan. 12, 1951—(Meeting of the House of Bishops of the Protestant Episcopal Church)—Bishop Larned also discussed the position of minority groups in Italy, Portugal and Spain. In the latter country, he said, the clergy "can't even hang a sign on their homes to indicate that a worship service is being held inside. Some of us," he added, "are worried about loaning Spain $100,000,000 unless we have assurances that Protestant persecution will cease."—R. N. S.

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Freedom and justice for all.

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Boston, Mass., Jan. 10, 1951—Archbishop Richard J. Cushing of Boston has announced that he will accept an invitation of the Spanish government and the Roman Catholic hierarchy of Spain to lead an international pilgrimage to the Christian shrines of that country next summer.

"Many devout persons have been urging me to join with them in a pilgrimage to Christian Spain," Archbishop Cushing said. "Despite the political misgivings on every side, I believe the times are propitious for such a strictly spiritual gesture of friendship for Spain."—R.N.S.

Declaration on Manpower

Association of American Colleges Annual Meeting, Atlantic City, N. J.

PREAMBLE

THE PRESENT NATIONAL EMERGENCY is without parallel in our entire history. It will extend over a long period. It will require great sacrifice. Both from within and from without, it threatens our basic heritage of freedom.

The American college and university recognizes the gravity of the crisis and is actively aware that the national welfare must take precedence over other considerations. It is recognized that there is a present and presumably continuing requirement that essentially all young men give service of a proper length of time in the nation's military forces. As representatives of higher education, we recognize the importance of meeting this requirement to the full. We believe that all young men should share equitably the responsibility of national defense.

It is our conviction that the key to ultimate national survival is the wise use of manpower. In the immediate pressure to have *now* the men we need in the places where they seem needed, we must not lose sight of the long-range importance of providing a constant flow of trained persons to fill critical places two years, five years, ten years or more hence. Leadership of all types, political, economic, military, educational, and religious, will be even more necessary in the years ahead than today. Further, in a democratic nation we deal with men as *individuals* not as units in the mass. No effective manpower program will treat men in the mass without concern for their dignity as human beings and their individual differences. If we lose sight of this truth, the battle with totalitarianism has been lost at the start.

The American colleges and universities are and have been a vital source of leadership and spiritual strength. Hence, those institutions are more necessary today than ever before. Their strength is the strength of our democracy, from the largest university to the smallest liberal arts college. They must make a continuous contribution to national welfare in every field of learning. Thus it is in the national interest that higher education be viewed as essential to the development of manpower resources.

PROPOSALS

The Association of American Colleges, representing more than 650 institutions of higher learning, therefore strongly recommends to the Federal Government the following considerations concerning the relationship between military manpower and higher education:

I

In the education and training for the armed services and for the civilian war effort there should be no duplication of existing educational facilities. Before new educational facilities are developed by armed services o other governmental agencies, a thorough survey shoul be made to see whatever existing facilities could mor readily be converted and adapted to meet the particula need. Every effort should be made to bring the facilitie of as large a number of educational institutions as pos sible into the defense efforts, both by increasing the exist ing number of ROTCs and by alloting other training pro grams to non-ROTC institutions.

II

We request that appropriate authorities take immediat steps to assure that students whose induction is nov postponed or deferred will be permitted at the termin ation of their postponement to apply for entrance to an branch of the armed services in which voluntary enlis ment is now permitted, regardless of any intervenin action by the Selective Service System.

III

Since the shortage of trained personnel is becomin acute, and womanpower is an ever more important sourc of leadership in civilian service and in the professions, w urge adequate and immediate comprehensive plannin to ensure the constructive utilization of the ability an training of all college women.

IV

A. In setting the age for entering military trainin and service we believe that the age for induction shou be nineteen. A lower age should be adopted *only* whe and as long as an emergency manpower shortage requir such lower age.

B. We endorse the present policy of deferring ROT students until the completion of their college courses. W recommend that the number of ROTC units be increase We endorse the legislation now before Congress to pla on the same basis stipends and educational allowanc for men enrolled in all ROTC programs.

V

Certain groups of students now enrolled in colleg and universities have progressed so far with their studie that it is in the national interest to allow them to com plete their course. Among the students to be deferr during the present transitional period should be:

A. Students in professional schools of theology, medicine, dentistry and related health fields, and in th graduate schools in mathematics, engineering, and phy cal and biological sciences.

B. All students who will have completed two years undergraduate study in any curriculum by July 1951 an who are eligible to continue, because of satisfacto standing, in accredited four year colleges.

VI

n enrolled college student who reaches the age of in-ion while successfully pursuing a course of study ld have his induction postponed to the end of his emic year.

VII

eighteen year olds are to be subject to universal mil-service, we assume that it is unlikely that more than could be inducted in the first year of the new leg-ion. To reduce to a minimum the uncertainty in the ds of prospective and present college students, it is ly desirable that those who are not to be inducted be-the opening of an academic year should be notified they will be able to complete that year before induc-

VIII

o maintain a flow of educated personnel as an import-element of national strength, we recommend that af-asic training a substantial number of properly qual-l young men be furloughed to colleges of their choice further education in all areas of learning before com-ing their required military service. In implementing plan, special consideration should be given to a fed-scholarship or loan program, in order that no one qualifies may be deprived of this educational op-unity for lack of means. We recommend that the inistration of this program and the testing and other edures of selection under it be entrusted to compe-civilians.

IX

e recommend that the Board of Directors appoint mmittee to take steps to present the views of the Association to the appropriate officers and committees of the executive and legislative branches of the government and to cooperate with other educational organizations having similar objectives.

X

As an Association in which the majority of member institutions are small independent colleges, we recognize the fact that the present emergency seriously threatens the very existence of many of these institutions which represent a vital element in American life. While the foregoing recommendations are intended to provide full participation by these colleges, we are aware that their problems will be severe for a minimum of two or three years. We therefore urge governmental agencies, philanthropic foundations and the American public to consider seriously the need to preserve these institutions for continued service beyond the period of the immediate manpower crisis.

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Two other resolutions were adopted, the exact copy of which is not yet available.

The one recommends that the administration of selective service and mobilization of college youth or prospective students be assigned to a manpower agency in the department of Mobilization for Defense (Wilson).

The other, recommending that some suitable insignia be provided for those whose induction has been deferred or postponed (ROTC, technical courses, engineering, healing arts, theological, etc.) for the sake of morale, was referred to the Board of Directors for allocation to a proper committee.

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Many new subscriptions received since the Conference.

Planned Parenthood

Carl F. Reuss

(A paper prepared for discussion by Pastoral Conferences of the American Lutheran Church preliminary to the proposed formulation of a statement representing the viewpoint of the American Lutheran Church. Written May 1948 by Carl F. Reuss, Executive Secretary, Board of Christian Social Action, American Lutheran Church, this paper has been presented and discussed at the five 1948 Regional Meetings of the Lutheran Welfare Conference in America. Additional copies may be obtained on request to the Board of Christian Social Action, American Lutheran Church, 57 East Main Street, Columbus 15, Ohio. Mimeographed and distributed August 1948. *Circulation of the paper does not imply Board endorsement of the views expressed.)*

THIS PAPER is not an attempt to delineate the Lutheran position on planned parenthood; it is simply a personal, unofficial, presentation to provide a discussion-stimulating frame of reference for viewing the topic. At times certain personal convictions will appear duly prominent in my remarks, for the more I read and think on the question of planned parenthood, the more grooved my attitudes become.

Being neither a D.D. nor an M.D., I approach the question from the viewpoint of a layman, one who conscientiously believes himself a Christian, a redeemed believer in Jesus Christ, and who therefore wants to think and to live according to his Heavenly Father's will and purpose. My deficiency in theology will become apparent as I proceed, but perhaps this theological inadequacy may help to bring something of a "new look" to the presentation. At any rate, this paper is offered in the hope that through forthright discussion we may both see the Light and hear the Voice of our Lord on the question of planned parenthood.

What Is Planned Parenthood?

Just what do we have in mind when we speak of planned parenthood? The name has become associated with a particular national organization and its many local and state component parts. The objective of planned parenthood has been stated by Dr. J. H. J. Upham, chairman of the National Medical Council of the Planned Parenthood Federation of America, Inc., as follows:

> "It seeks to assist in the safe birth of physically and mentally normal children, in a number consistent with the wishes and intellectual and social capacities of the parents. These children to be (sic) so spaced that they will have the best likelihood for maximum development, and their mothers the opportunity for complete physical and emotional convalescence between births. Planned parenthood seeks also to further the means through which childless couples may become parents." (In *Planned Parenthood,* Your Questions Answered, Planned Parenthood Foundation of America, Inc., 501 Madison Avenue, New York.)

The approach of the planned parenthood program is essentially twofold: (1) to enable parents, through methods of conception control, to space their children in the best interests of the health and well-being of both the parents and the children, and (2) to enable childless couples to have the children they so desire. In current American life, where some authorities estimate that as many as one in every five urban couples is involuntarily childless, the second approach of the planned parenthood program deserves as intensive an analysis as the first, and probably more generally known, part of its program. Thus far, however, it is the conception control aspect of the program which has received the greater attention. In certain communities the planned parenthood program includes also pre-marital and early post-marital counselling as a third integral portion of its activities.

As I see it, then, planned parenthood represents a deliberate effort on the part of a married couple to space and to limit the number of their children in accord with (1) the parent's health, (2) their ability to provide for the spiritual, psychological, physical, economic, social and other needs of their children, (3) their scale of values, and (4) their role and status in society.

Why Are We Concerned?

Just why are our pastors concerned, and why did the Lutheran Welfare Conference the country over consider the topic of planned parenthood? Rather simply, it seems that planned parenthood presents a problem to many Lutherans, who see widely differing viewpoints as yet unreconciled. Committed as we Lutherans are to seeking and practicing God's will and purpose, we want to know how God would have us view and act in this matter. On the one hand we probably are still under the Puritan and Victorian, but scarcely Lutheran, influence that any pleasurable experiences associated with sex are vulgar and grossly sinful. At the same time we keenly remember the Scriptural injunction found first in Genesis 1:28: "Be fruitful and multiply, and replenish the earth and subdue it." We sense great abuses of the high meaning of sex in our generation's flaunting of physical passion and the glorification of lust. On the other hand our common sense tells us, and prudence and a sense

onsibility dictate, that we must somehow limit the ıber of our offspring brought into this sin-sick world. ıt, then, would God have us do?

e are influenced by arguments that contraception, example, is artificial and unnatural; that celibacy, ponement of marriage, and continence within mare are the highest and purest means of limiting fam- and family size; and that only the "natural" method ıe so-called "safe period" is an acceptable alternative a Christian husband or wife. We are influenced by idea that the prime purpose of sex in marriage is procreation, and that any other result is incidental a by-product of, its essential purpose. These are simply the doctrines of one influential church body; y are widely held in our own times and in our own les.

imultaneously we are influenced by our experience by other, conflicting, ideologies. We gain the imssion, and have Scriptural reasons for believing, that in marriage is also for the mutual strengthening, port, and well-being of parents in marriage, wherethe two become one. (See I Cor. 7.) We see that mare is the normal and natural estate for the adult, and t continence puts an undue strain on the average ple. We see that many conveniences and comforts, ch improve man's living and his total well-being, unnatural and artificial. We realize that families of imited size for the average couple these days are a ncial tragedy, for in our strenuous urban civilization dren represent mouths to be fed, bodies to be clothed, ds to be trained, souls to be nurtured, emotions to be sfied—all of which is an uncommonly heavy strain two adults living and competing in a frenzied, moneyd, godless urban civilization indifferent to the inidual interests of human personalities. We come to ieve that God wants us to use the ingenuity and the mmon sense with which He has endowed us.

t the risk of seeming brash and imprudent, I would gest that in this area of evaluating planned parentd, as in so many other areas, we Lutherans again are a eration late. Contraception and family limitation are our culture. They are here to stay. There is no one , at least to my knowledge, who has found any Scripal statement which directly labels them as contrary God's will. Pulpit and pamphleteer fulminations anst the practice will simply confuse or disgust our mbers, the bulk of whom find nothing either imral or un-Christian about contraception when conentiously used by a married couple. It is up to the urch to guide its members in a wholesome, Christiantivated, use of this means for human betterment and ll-being.

The arguments against contraception and family limtion remind me of the arguments once used against aesthesia...or twilight sleep...or hearing aids...or lroads...or airplanes...they're all unnatural, they're ıtrary to God's will, they make human living too nfortable and convenient, they remove some of the thorns and punishments which God has meted out to man because of his sinfulness. All of these inventions and improvements are part of God's blessing to man, for from the beginning God gave man mastery over the earth and all that is in the earth. God gave man a mind with reasoning powers and inventive ability in order that man might more effectively "subdue the earth". Whatever man can develop and use to the betterment of his living and the improvement of the human race, within the pattern of God's revealed Word and Will, is right and proper and has no immoral or unnatural taint. Were this not so, we all would have to protest, for example, against the use of chemical weed-killers that make so easy the task of combatting the thorns and thistles endangering crops, lawns, and flowers.

The Source of Our Authority

As Lutherans we are rooted in God's Word. The source of our authority is God's Word. Man, however, must interpret God's Word and apply it to his problems of daily living. As man's social experience and his scientific knowledge advance, he is the better able to understand God's Word. Through the devices of experience and science, man finds God's Will revealed to him, provided he has and will use the perspective gained from a diligent study of God's Holy Word. Thus to a Christian, science and theology both can reveal God's will and God's purpose. Christians can find real evidence of God's planning, God's order, God's Will, from the discoveries of the medical research workers, the human biologists, the sociologists, the psychologists, the economists, or the political scientists, to mention only a few of the specialized branches of knowledge and research relating to human beings and social relations. These fields, along with others, have their contributions to make toward an understanding of God's Will concerning planned parenthood.

We see in God's nature an enormous reserve capacity for reproduction. Our human race sprang from a single pair, was destroyed with the exception of one family, and again the world has been more than restocked. Wars, famines, floods, pestilences—all have taken their toll of human life, but the great reserve capacity for reproduction has enabled the human race in such crisis periods to multiply and replenish itself. This reserve capacity for reproduction is found throughout God's nature. In the lower forms of life the excess lives are brought into being, and then are relentlessly snuffed out by the harsh competition of natural forces. Plants, trees, fishes, insects, animals—all forms of life bear witness to this fundamental feature of God's planning: the great reserve capacity for reproduction which exists to permit each species to multiply and replenish itself in a crisis period. In countries of poverty, ignorance, and low levels of living human beings also are born into the world in large and needless numbers. The harsh rigors of life, however, snuff out the breath of many of these wasted lives in infancy and childhood. Such a pro-

cedure hardly seems God-pleasing when one recalls the high value He places upon human life.

Were she to be viewed simply as breeding stock and our whole structure of marriage altered accordingly, the average woman would be capable biologically of bearing upwards of a dozen or fifteen children. Inasmuch as this is reserve capacity, the average woman should bear considerably fewer children. Population students tell us that for American conditions of marriage, birth, and death rates between three and four children are necessary in the typical marriage if we are to maintain a population stability, compensating for those who do not marry, who are involuntarily childless or relatively infertile, or who deliberately refuse to bring children into the world. If we were, then, to accept the figure of four as typical or standard, a couple would thereby be both multiplying itself (2x2 equals 4) and would be replenishing the earth. (To me, replenish means to restock, to refill, or to fill anew, all of which are equivalent to maintaining a stationary population).

Admittedly the foregoing is an oversimplification. My main point at this juncture is to insist that we use our God-given common sense and reasoning power to learn from systematic inquiry (science) into God's universe what His plan and will for man may be. Although God's Word in Scripture is silent on the normal size of family, God's nature abundantly reveals that He has placed numerous limitations on effective reproduction to maturity.

Heated arguments over planned parenthood, one discovers on close analysis, in reality revolve simply around means, not ends. Religious leaders almost universally agree that some limitation on the biological capacity of human beings to reproduce is both prudent and wise. It is when discussion turns to means toward this end that emotion-laden words flow and tempers rise over "natural" or "unnatural," "selfish" or "sensible." To my own mind, so long as it is not selfishly motivated, there is nothing morally wrong in man's using his God-given ingenuity and mastery over the earth to help accomplish the goal of conception control.

The Place of Sex in Marriage

Fundamentally the controversy over planned parenthood hinges on the purpose of sex in marriage. Before we consider means to conception control, then, we must consider at least briefly the place of sex in human marriage and the place of children. We accept as basic the idea that God created the two sexes different, each with a unique and special part to play in the drama of human life. We believe that male and female were created to complement one another, and to enrich human life because of their differences. What was God's purpose in so doing?

The first, time-honored, answer is that male-female differences are simply a device to perpetuate the race. Although the Christian Church elevates marriage to an honorable position, this function of perpetuating the ra is simply a biological function which human beings sha with all mammals. If we say that such is the prima purpose of sex in human marriage, I for one fail to s where we are raising human sex above the animal lev If one insists nevertheless that this reproductive functi is the prime purpose of sex in human marriage, it logi ally follows that any attempt to limit reproduction is i moral and contrary to God's purposes.

All of us realize, however, that among human bein sex is as much psychological as it is physiological, that is as much mental as it is physical, as much spiritual it is carnal. It is at an entirely different level from t animal level of sex. It gives tone and color and meani to the whole of human living. Marriage is the Go ordained institution to elevate, to ennoble, to beautif and to give spiritual content to the fact of male-fema differences in human life. Sex is normal, clean, natur wholesome, and beautiful in God's order of creation. T more closely human beings live up to His will and pu pose, the more beautiful, clean, natural, and wholeson their sex life will be.

In such conscientious, God-revering use of God-i planted sex drives, powers, and capacities, there will no major problem of planned parenthood. Children w be regarded, and welcomed, as the natural fruit of t mutual love and devotion of their parents. Husband a wife will realize both their accountability to God a their partnership with God in the process, the mysterio process, of creating a new life. Christian parents lo upon their children as a gift from God, a blessing up their marriage, a treasure for which they are trustees e pected to give a personal accounting to God. In the wor of the Commission on Social Relations of the Americ Lutheran Conference, a Christian husband or wife kno that:

> "Children are the natural and the desirable fruit marriage and that for the most harmonious fam circle children should be planned for. Thus he w his partner will face and settle the troublesome qu tion of planning their family on the level of Christi motivation and stewardship, recognizing that some s of family limitation, while desirable for a variety reasons, cannot for a Christian be based upon a mer selfish desire to escape family responsibilities."*

No one of us can say or judge how many children couple should have. Some limitation on maximum productive capacity being desirable, we must instill in consciences of those couples whom we influence a re ization of their sacred trust, and then leave it up to th and their God to decide for themselves how they sh discharge that trust and what means they should use so doing. In this fact we can see the tremendous i portance of a vital Christian training of children a adults in Christian principles relating to husband-w and family living. It emphasizes the place which effect pre-marital, post-marital, and family counseling sho hold in the total educational program of our beloved L theran Church.

Means of Contraception

ver many centuries of human experience numerous practices have been devised to prevent conception. other cultures, where such contraceptive measures er were not known or were not used, some control of ulation numbers was achieved through infanticide, ther of weak and sickly infants or of certain ratios of er male or female babies. The children of Israel in pt felt the pressure of this means of limiting popu- on numbers. Mutilations and castrations had control opulation numbers as a prime purpose. Celibacy and erred marriages had a similar social function. Cul- al history is dotted, down through the past 5,000 years, a record of man's attempts to prevent conceptions to limit his offspring. That which is relatively new he picture of planned parenthood is the attempt to trol conception through medically-approved means.

terilization, of course, is one permanent way of pre- ting conceptions. As yet, it is final and irrevocable cept in rare cases). Are we as church leaders to say t sterilization is an unthinkable solution in cases ere health or eugenic considerations clearly indicate t a pregnancy would be disastrous? Or are we ready accept sterilization as a sometimes necessary expe- nt and in such a case encourage those whom we in- ence in our ministry of Christian love to undergo the essary operation?

ontinence, either total continence or periodic avoid- e of sexual relations in accord with the "rhythm" cept, is a method of controlling conceptions. Can we iscientiously insist that this method is ethically and rally more noble than any other method for control- g conceptions? If we do, are we not basing our re- ion on the concept of sex for reproduction rather than as the mutually strengthening bond whereby "they in shall be one flesh"? In so doing are we not denying bably the prime purpose of sex in human marriage, t of cementing the husband-wife unity?

here is the widely used practice of coitus interruptus. dical and psychiatric opinion in evaluation of this ctice seems divided, with the preponderance opposing practice as psychically bad. Shall we discourage this lespread custom? If we do, can we offer a substitute people, on the human level on which they live, or must piously say the equivalent of "Trust in the Lord; He es care of His own"?

This brings us to the point of considering medically- proved mechanical or chemical methods, the so-called ificial and unnatural methods. It is these methods, dically approved and individually prescribed, which Planned Parenthood Federation, and many other nking citizens, recommend. Can we conscientiously ay to our parishioners the benefits of this approach to the age-old problem of controlling conception, an approach which potentially holds real promise for the well-being of the human race and its married members. Must we not, as Christians, actually lend our support to community planned parenthood clinics? Should we not in good conscience refer cases to such clinics when circumstances, in our opinion, so indicate?

Dangers in the Program

Admittedly, there are dangers in a widespread dissemination of knowledge regarding contraception. Possibilities for abuse are legion. So are possibilities for abuse in other areas of human living, as, for example the tragic toll from misuse of automobiles, or the destruction caused by fires which have raged out of control. The world is not perfect, and never will be. To my mind the probable major dangers are: (1) an overemphasis upon the physical aspects of marriage, (2) a selfish reliance upon the excuse that "we can't afford a child just yet," and (3) encouragement to loose sex conduct on the part of the unmarried, or of the married outside of marriage. Each of you doubtless can add one or more dangers to this list. To counteract these real dangers, the Church must intensify its educational and inspirational programs, to the end that those whom it influences not only will be fully informed on the obligations and opportunities of Christian marriage but also will be moved to accept them as personally binding. We must try to win those persons outside the Church by our missionary efforts and convert them to our point of view. Neither our Church nor any other group, however, has any right under our form of government to impose its moral standards upon the unchurched by legislation.

The approach to planned family size through treatment for infertility has one feature to which we should devote some thought! Probably no one would object to those features of it which through skilled medical and psychiatric services enable a couple to have children in the normal way. Any couple unable to have a child within two years ought to be referred to such a community resource for treatment. I refer, rather, to artificial insemination among human beings.

We realize something of the psychic, the legal, and the social problems involved in artificial insemination. We also sense the ethical implications and ask ourselves: How does God want us to view this new development? So long as the semen comes from the woman's own husband we can still regard it as a medical process. When the semen is from an anonymous source, complications compound. Is this a medical process, akin to a blood transfusion, essential to the health and well-being of the patient? Is every married woman entitled to experience for herself the mystery of the birth process, even if her own husband cannot be her partner in the process? If every married woman is entitled to this experience, can we broaden the concept to include every single woman beyond the probable age of marriage? Then, *where* are we?

Many other points could conceivably have been de-

"Christian Social Living," A compilation of Statements mulated by the Commission on Social Relations, Ameri- Lutheran Conference, 1938-1948. Printed and Distributed the Board of Christian Social Action, American Lutheran urch, Columbus 15, Ohio, 1948. Page 8.

veloped in this paper. There come to mind the questions of euthanasia, a national population policy, effective premarital counselling, or the Church's program of family education. I regard these as extensions of the present paper, not as integral parts thereof, and accordingly have not treated them here.

Realizing all the more acutely my own limitations for this task, I hope that my paper may have raised more questions than it answered. Then it will have served its discussion-stimulating function. Meanwhile, we must begin answering, at least for ourselves, the questions raised. We cannot effectively help others to find t answers unless we ourselves have made up our ov minds concerning the issues involved in planned pare hood. As for myself, as a Christian, a steward of m Father's resources and a follower of my Savior, I belie that God expects me, with the help of the Holy Spirit, use the mind with which He has endowed me to see, best as I can, that any children born into our household have reasonable prospects for spiritual, physical, psych logical, economic, and social well-being. Anything less a repudiation of the trust He has reposed in me.

The Lutheran Church and Spiritual Awakening Today

Bernhard Christensen

THIS IS A TIME of strategic opportunity for the Lutheran Church in America. In relation to theological development, in relation to world-wide action to alleviate suffering and need, in relation to the crisis in our secularized culture, and in relation to the development of various inter-church movements American Lutheranism today is confronted by unmeasured opportunity, and a corresponding responsibility. The purpose of this address is to point out that the same is true also in relation to contemporary movements of spiritual awakening in our land.

We begin by raising the question: What is meant by "spiritual awakening," and to what extent do we see evidences of it in America today?

In the Christian sense, spiritual awakening implies first of all a soul's increased awareness of his need of God and of salvation, and a turning toward God by one who before had either been ignorant of the Gospel or had hardened his heart toward it. In many instances, though by no means in all, such awakening will carry through to a sound conversion of the heart to living faith in Christ as Savior and Lord.

But the term "spiritual awakening" may rightly be applied also to the quickening action of the Holy Spirit in the heart of the Christian believer, so that he yearns for life in Christ on a higher plane, life on what might be called a higher level of sanctification. A recognition of the reality and desirability of this type of awakening implies the existence of different levels of Christian experience. Many of the older writers on the spiritual life, particularly within the Roman Catholic Church, have distinguished among three levels of spiritual living: the "purgative" stage, in which the soul is principally occupied with the struggle against sin; the "illuminativ stage, characterized by a positive growth in Christian v tue, a deeper prayer life, a more complete surrender t the control of the indwelling Spirit; and the "unitiv stage, wherein the believing soul experiences full a unbroken union with God. In the more familiar Prote tant and Lutheran terminology it is common to refer t two such levels: that of the struggling believer, and th of the spiritually victorious believer. All would probab agree that there is no sharp line of demarcation by wh a soul passed from one of these stages to the other, nev more to return. The distinction within the individua experience is a qualitative rather than a chronologi one.

Whether or not we accept such an analysis, all of will grant, I am sure, that within the life of the Chri tian believer and in the Christian Church as a whe there are times when the soul lives in more complete f lowship with his Maker and Redeemer than at oth times, and experiences a more complete victory over t world and all that it stands for. Who among us has n at times stumbled in the valleys of spiritual struggle a defeat, and later been led out in victory and new visi toward the higher hills of God? Probably all of us wou have to confess, too, that both as individuals and i churches we have too often drifted with the tides s circumstances and have as a consequence ourselves be "standing in the need" of both prayer and spiritual awa ening.

Religious awakening in the Christian sense, then, mea both these things: the arousing and converting of s ners to faith in Christ, and the quickening of believ both as individuals and as churches to new and high planes of Christian life and experience.

Spiritual Awakening Today

I

there evidence of such spiritual awakening, on a large scale, in America today? Most objective obrs who possess spiritual discernment and insight d, probably, answer this question in the affirmative. , I think, would say that there are many signs that Spirit of God is doing a special work among both the ches and the people of America, of a deeper quality of more far-reaching compass than has been witd in the last generation or two. The evidences of seem to take many forms and to touch a wide var- of churches and denominations. For instance, it inly requires no very keen knowledge of theological ls within the dominant Protestant Churches to be e that during the past fifteen years or so there has a decided re-turning toward a Bible-centered the-. This more conservative trend in Protestant ght is a strong indication of new spiritual forces at , even as it is itself a chief source of power for the se of those forces. Although confessional theology by no means fully won the day, it has surely been ted a new hearing and given a new standing among emporary American Protestant theologians.

companying this renewal of Biblical and theological ght there has been in both Protestant and Catholic es an increasing interest in the development and ening of the devotional life of the Christian. Recent rs have witnessed both the re-publication of many of lder classics of the spiritual life and the appearance any new and stimulating volumes in this field. This ature has found an eager reading public, revealing a spread hunger among our American people for the er things of the heart. Here and there, too, as a re- of the study of the spiritual classics, there are con- and systematic efforts to develop more disciplined g and a more ordered prayer life, nurtured through conducting of spiritual retreats and even the estabnent of special houses of retreat.

oming to movements toward spiritual awakening h more easily discernible on the surface of American probably the most striking is that centering in the th for Christ Movement, through whose ministry we witnessed a remarkable resurgence of mass evanm in our generation. Across the length and breadth ur land, particularly during the last year or two, tens housands have crowded the largest arenas and stadia k after week to hear the age-old Gospel presented simplicity and power by a group of dynamic young chers and their coworkers. Through these meetings sands have been won to an open profession of Christ many to manifest transformation of life and conduct. se large mass demonstrations have usually been both eded and accompanied by city-wide group prayer tings in the homes; and in general they have had at t the tacit support of most of the Protestant churches pastors. In the recent Billy Graham campaign conducted in Minneapolis approximately twenty-five per cent of the thousands who went forward seeking prayer and spiritual assistance gave their religious affiliation or preference as Lutheran. No doubt there is much that is objectionable in these programs of mass evangelism, but it can scarcely be questioned that they are being used by the Spirit of God to awaken and win many who otherwise might never be brought into the Kingdom.

At almost the opposite pole of spiritual activity, seen from the methodological point of view, is a rather widespread movement being promoted under several auspices stressing the development of so-called "Christian cells," small groups of closely-knit believers meeting at regular intervals for united prayer, Bible study, Christian fellowship, and training for effective Christian witnessing. In certain of its aspects this movement resembles the work of the Oxford Group Movement, which was so much in the public eye fifteen or twenty years ago, but in other of its expressions there is no such similarity at all. The work of building these quickening Christian cells is being promoted in groups with widely different theological complexion. It seems to be an unusually earnest effort to find inward renewal in a Church too long fed upon a diluted theological diet and action program of various sorts.

Again, if we peruse the current literature of the Roman Catholic Church in our country, it is not difficult to find evidences of an increasing interest in things spiritual among representatives of both the laity and the clergy of that church. Among the most striking examples of this interest, though perhaps not the most deep-going in its spirituality, is the "Christopher Movement" founded a few years ago by a young priest, and having its headquarters in New York City. Without formal membership or organization or method of financing, this so-called "faith project" has enlisted the interest of hundreds of thousands from all walks of life, challenging its adherents to deeper consecration in serving God and their fellow men. Though not exclusively Catholic in its appeal, the movement as reflected in its literature is definitely Christo-centric in emphasis, and seeks to lead its followers to dedicate themselves to the building of American life upon sound foundations of faith in God. Inadequate though we may find its program, its vast success and influence are another evidence of the appeal of things spiritual in our day. (And incidentally they evidence the keen ability of the Catholic Church to learn from and profit by the example of certain earlier Protestant efforts!) In this connection it is worth noting that a large number of the "best sellers" of today are books on spiritual topics produced by Catholic writers. Perhaps most notable among these is Thomas Merton, a modern pagan who turned from the husks of sin to seek peace amid the silences of the Trappist Monastery at Gethsemane, Kentucky, and whose numerous writings have won attention and acclaim from the secular as well as the church press.

In the Lutheran Church

Within our own Lutheran Church probably the most outstanding example of spiritual awakening during the last two decades has been in connection with youth work. In most of the synodical groups there has been a steadily growing and deepening work among the young people, largely directed and stimulated through the synodical Luther League organizations and expressing itself both through an effective publications program and through Bible camps and conferences with a strong spiritual emphasis. In many instances the programs of the Christian colleges, and of the seminaries too, have been given new reinforcement through the students who have thus been fired with the desire for a Christ-centered education. Within the National Lutheran Council the Lutheran Student Association has served thousands of Lutheran young people in quest of education, both in nurturing the spiritual life of the believers and in winning back those who have suffered shipwreck of their faith. And within the Lutheran Church-Missouri Synod a similar work has been carried on. It is only regrettable that in this area there has frequently been duplication of effort because of incomplete coordination of the two programs. At all of these levels of youth work, the Lutheran program has been built on the evangelical foundations of the Gospel. In some places, no doubt, the personal spiritual life of which we are now specifically speaking has been more adequately stressed than in others. But in spite of every shortcoming, this whole far-flung program among Lutheran youth constitutes a significant heralding of a new spiritual day in America.

In listing some of the evidences of spiritual awakening we have said nothing about the rapid increase in church membership in America in recent years; nor have we discussed the many effectively organized and comprehensive programs of church-wide and inter-church evangelism; nor the growth and development of the modern Ecumenical Movement, culminating in the formation of the World Council of Churches in 1948. All of these, too, have their special significance, though perhaps they present indirect rather than direct evidence of spiritual awakening in the specific sense in which we are speaking of it. We might well have stressed, too, the far-flung radio ministries of influential preachers like Dr. Walter Maier and the Rev. Charles A. Fuller. And, against a more generalized background, our attention could well be directed to a widely expressed need of God and an increasing consciousness of the evil in the human heart, as reflected in the utterances of outstanding leaders in the fields of literature and science, economics and government. Fear and hope, faith and despair, struggle for supremacy in much of the secular thought of our generation. As a people we are hungry for God, but dare scarcely believe that He actually can come to our rescue.

If we piece together all these various spiritual phenomena, does it seem mere wishful thinking to hold that our time in America, though heavy with ominous clouds of foreboding in other ways, is also a time of great spiritual promise? May we not in these very hours be standing at the shore of a mighty tide of religious renewa whose surging inflow will bring a new birth of the Spir literally to millions in our day?

Our Responsibility

II

In such a situation, does the Lutheran Church of Amer ica, in which our particular life and service have bee cast, have a special position and responsibility to fulfill

All of us would probably agree that in times of spi itual awakening, when the hearts and emotions of me are deeply stirred, nothing is more needful than that th teaching and preaching upon which souls are fed shoul be strongly Bible-centered. Here the Lutheran Churc has a chief strength and advantage. While many othe American denominations have been torn apart by th Fundamentalist-Modernist controversies, the Luthera Church has in an outstanding degree been faithful to th Bible as the Word of God. Because of this uncompromis ingly Biblical character of its teaching, its theology ha also remained conservative, in harmony with the his toric heritage of the Christian Church. A theology of u changing emphasis on the Gospel of sin and grace, o justification by faith alone without the works of the Law on a supernaturalistic faith setting forth the eternal i sues of life and death—such a theology alone is able t give sound direction and inner strength through an evan gelical revival such as seems to be stirring beneath th surfaces of American life today.

Then, too, the Lutheran Church stands in a peculiar favorable position today because of its historic attitud toward the phenomena of secular culture and human s ciety. In general, Lutheranism has taken a positive a titude towards culture, has seen life in this world not an evil but as a good, and as a gift from God. It has b lieved in the separation of Church and State, but it h regarded the State as well as the Church as an instr ment of God. There is danger in times of spiritual awa ening that pure other-worldliness will prevail and th various kinds of asceticisms and world-renouncing e thusiasms will take control. The life and thought of t Lutheran church, while distinctly supernaturalistic, deeply anchored also in the life of man in this wor While exalting the theology of the Fourth Gospel, it do not forget the direct, life-renewing precepts of the Synop tics. Though it clearly teaches that the Church is not t the world, with equal clarity it says that it is in th world. For this reason too it places strong emphasis upo education, both for this world and for the world to com In most of its branches, the Lutheran Church is a litu gical Church, utilizing the services of art and archite ture, of noble music and literary form in the presen tion of the Gospel. Its work is invested with a dign which tends to give it strength and stability. It is w suited to serve with insight and authority as a gracio mother of the spiritual children brought to birth throu its ministry.

And is it an expression of mere self-gratulation wh

say, further, that the Lutheran Church, which has working in America for more than three centuries, st now coming to wide recognition on the American esiastical scene? Is it not significant that of the ve outstanding churches described in the current es in the *Christian Century,* three have been Luther- It is true that in outward organization we are still a ded church—though not more so than some other ing Protestant denominations. But beneath the ded surface there has in recent years been an in- sing unification in both confession and action. In the very dividedness of the Lutheran Church which have so often lamented as an evil, and the consequent ely varied expressions of the life in Christ which this occasioned, may also be a source of genuine strength ur Church as a ministrant to the spiritual needs of time. The Lutheran Church is united in its devotion e one Gospel, but the patterns of its worship, the ex- sions of its witness, are many and varied. Churches of Scandinavian, of German, of century-long American, and of other backgrounds, treasure up and preserve many distinctive spiritual orientations. T he faith of Lutheranism is one; the forms of its expression are many. Though we may have had difficulty in being willing to grant one another full freedom in the exercise of the various forms, yet they continue to exist, and we believe with results far more good than evil. Some streams of Lutheran life stress the rich heritage of liturgy; others regard liturgical form as of very secondary importance. Some place a strong emphasis upon Bible-centered orthodoxy, while others equally ardent in their devotion to the true doctrine feel that the chief stress should be placed on the awakening and nurture of the personal life in Christ. And so on, among the various synodical groupings. But all these strands comprising the texture of Lutheranism can help us the better to minister to the many-sided life of the Spirit now being quickened among our fellow men in America. (To be concluded)

The Lutheran Church in Russia

How it Once Was and How it was Destroyed

Edgars Kiploks

WHEN CURRENT political events turn our attention to Russia and the newspapers mention the losses caused by the red regime, let us remember one of them, the Lutheran Church in Russia. Occasionally we have heard from objective sources about the existence of an Orthodox church in Russia and rejoice that the Bolshevists could not destroy it completely in the thirty-three years of their reign. In contrast, the Lutheran Church in Russia must be considered as being destroyed completely. This is in reference to the Soviet Russia as it was at the beginning of World War II (1939). The circumstances in the occupied Baltic States and Bessarabia (since 1944) of course are quite different and the Lutheran Church exists there, though with difficulty.

The destruction of the Lutheran Church in Russia was due in a large part to its weak structure. That is: the Lutheran Church was not only a small minority and scattered in the very large area (which is one-seventh of the whole world) but it was a typical church of foreigners without any influence on the Russians and without any possibilities for mission work among them. The Tsars sheltered their people from outside spiritual and political influences just as the Bolshevists are doing at the present. The politics of the Slavophils were to strengthen the position of the Orthodox church and their efforts were supported especially by Alexander III (1881-94) when the state watched for a strict keeping of the law: "no person born of Orthodox parents can ever change his religion." Besides, the influence of the Orthodox church on the Russian nation was so large that the nation was really immunized from the other religions. It has been said that Russian and Orthodox are synonyms. In the matter of foreign missions the Orthodox church was not very active but it was very influential in turning over and Russificating the other nations living in the Russian empire (their number is over 150). By this means the Bolshevists now use the Orthodox church as an instrument against the small nations, that is: the Bolshevists at present inspire the Orthodox mission among the Lutheran Latvians and Estonians and the Catholic Lithuanians in the occupied Baltic states. The same occurs in the Ukraine where now the Orthodox church demands that the United Ukrainians return to the Orthodox church.[1]

The fortifying of the Orthodox church in the Russian nation is not only a historical process but a systematical work of the Tsars, too. In the sixteenth and seventeenth centuries in some places the influence of Roman Catholics and Protestants on the Russian nobles was remarkable but it never became a movement in the nation. Only in the Ukraine have both Western Churches had better missionary success (this influence comes through Poland). The Russians are well dis-

[1] They are Catholics with Greek ritual according to the Union of Brest-Litovsk, 1596. After the Polish revolution of 1830 in Russian Poland, they were pressed by the Tsars to return to the Orthodox Church. Now the Bolshevists are finishing what the Tsars once started.

posed to religious contemplation and have a good feeling for sanctuary devoutness. The Tsars in the eighteenth century were mostly indifferent in religious matters and were magnanimous toward foreign religions (e.g. Peter III planned reforms in Evangelical character, Catherine II gave refuge for abolished Jesuits in 1773) but they supported the Orthodox church because of political reasons, especially Nicholas I, 1825-1855). In the nineteenth century there was a remarkable lay movement of evangelical character led by Col. Paskow and Count von Korf.

The Beginning of the Lutheran Church

It is significant that the first Lutherans came to Russia as deported people. During the Livonian War in 1558 the Tsar Ivan IV "the Terrible" (1530-1584) captured the German Lutherans from the Baltic region especially from Tartu (Dorpat) and Narva. He located them in the suburb of Moscow. Among them were pastors, too. The relations between the Russians and the deported were not friendly; there are data about the destroying of Lutheran churches by Russians (since 1580). Some Socinians, Mennonites and phantasts also came and the Lutherans had many conflicts with them. When the French king Louis XIV in 1685 revoked the Edict of Nantes, Russia gave refuge to Huguenot families and the history of both Protestant groups in Russia flowed together.

The gates for the Lutherans opened wider during the rule of Peter I, the Great (1682-1725). In order to modernize his state he engaged foreign advisors. The state protected the Protestants by certain laws: a declaration of religious freedom for the foreigners (1702), a constitution for the Lutherans (1711), promises of financial support (1723). According to these laws the first Lutheran Church was organized which included 10 congregations in different places: in Moscow there was the oldest Lutheran church in Russia, the St. Michael church; in Petersburg, which was established in 1703, the first Lutheran-Reformed church was founded one year later and later the well known St. Peter Lutheran church in 1730 (the city was renamed as Leningrad by Bolshevists); in Novgorod (this well known merchants' place was always a bridge to foreign influences), in Archangel, Kasan, Nizhni-Novgorod (renamed Gorki), and Astrakhan. The first leader of the Church was Superintendent Berthold Vagetius.

During the Great Northern War Russians imprisoned a lot of Swedish soldiers, some of whom remained in Russia. Their Lutheran chaplains and they together established the Lutheran churches in Siberia (one at Tobolsk, for instance, in 1718). According to the treaty of Nystadt (1721), the Russians retained the Lutheran territories: the Finnish province of Vyborg (Viipuri) and the Baltic states. That opened the door to the German Baltic gentry for entrance into the high state official positions in Russia.

The politics of Peter I has been continued by his successors. To begin with, his second wife, Catherine I (1725-1727), was a Lutheran and a foster-child of the Baltic German pastor, Ernst Glück, who was deported during the war to Moscow where he organized Russia schools, compiled text books and translated the Bib into Russian (the Orthodox church uses the Bible i Oldslavic language).

The prime mover in opening the Russian boundari was Catherine II the Great (1762-1796) who was a daugh ter of the Lutheran prince of Anhalt-Zerbst. She ac vanced the German settlement in South Russia with som privileges (dated July 22, 1763). In 1760-1761, 27,00 Germans settled around Samara (renamed Kuibyshev and Saratov.

Since Peter I, most of the Russian emperors have ha German and Danish Lutheran wives. The tutors of th heir-apparents were mostly Evangelical foreigners. Th higher state officials and officers were almost all Evan gelical foreigners also but usually because they wer adventurous and a religiously indifferent people wh were converted in order to help among their careers. Th mentioned circumstances gave the Lutherans a very hig personal position in Russia but it had no influence o the mass of the nation.

Many new settlements were established after the Na poleonic wars when the Germans came to Besarabi (which was incorporated into Rumania from 1918-1939) the Don-region, Crimea, Grusia, Transkaspia a.o. Simi ilarly the industrialization of the state since the la quarter of the nineteenth century drew engineers, craftsmen and merchants from Germany and Scandinavia Russia. In connection with the unsettled agrarian cir cumstances many Latvian and Estonian farmers from th Baltic provinces emigrated to interior Russia and Si beria. Later also engineers, teachers and officials cam from the Baltic region. Criminal, political and religiou deportations, discovering of gold sands, and the buildin of the great Siberian railway (from Moscow to Vladivo tok, 1891-1905) brought thousands and thousands of Ru sians, Germans, Latvians and Estonians to Siberia. S during the nineteenth century many new Lutheran churches sprang up.

The Organization of the Lutheran Church and Statistics

In 1832 the State made a law for the Evang. Lutheran Church in Russia which regulated its relations with th state and its inner relations. The church had been le by the Generalconsistorium in Petersburg. Its preside was a layman, and the vice president was a pastor (Ge eralsuperintendent). Both were confirmed by the Tsa The other members were two laymen and two pasto confirmed by the Minister of the Interior. The Genera consistorium was under the Ministry of the Interior the administrative matter and under the Senate in th jurisdiction. The Generalsynod in Russia's Tsaristic tim was never called to meet. The German Baltic gentry ha a large influence.

Under the Generalconsistorium were five area consis tories led by superintendents (erected by the area synod and confirmed by the Tsar). The next church organisa were the districts (German: Propstei) with district pre

s (Propsts who had been elected by the district pas- and confirmed by the area superintendent. Every regation had its president. The pastors were usual- alled by patrons or consistorium (in patronage ches) and were seldom elected by the board of the regation (in convent churches).

cording to the statistics of 1904 which will not very differ from the situation of 1917 (when the Bolshe- became the power), the Lutheran church in Russia, uding Poland[2] but including the Baltic States and rabia, has been characterized as follows:

ea of consistorium and residence	Congre-gations	Churches & chapels	Ordained pastors	Members Child. incl.
RSBURG—Petersburg	113	429	126	799,748
COW—Moscow	72	287	84	454,912
in Interior Russia and Siberia	185	716	210	1,254,660
ONIA[3]—Jelgaga (Mitau)	129	227	140	659,291
ONIA—Riga	154	202	180	1,156,083
ONIA—Tallinn (Reval)	57	143	69	370,293
l Baltic States	340	673	389	2,185,667
d total	525	1,389	599	3,440,327
pastor served:				
Interior Russia and Siberia		3.4		5,975
Baltic States		1.7		5,619

e 1,254,660 Lutherans were divided among the na- s approximately as follows:

Germans	900,000
Estonians	160,000
Finns	140,000
Latvians	50,000
Swedish, Armenians, Jews, etc...	2,000

he majority of Germans were in South Russia: in the ga district (center Pokrovska, renamed as Engels by shevists), in the Ukraine, the Caucasus, Don, and mean regions, and such large cities as: Peters- g, Moscow, Kiev, Kharkow, and smaller groups in tral and North Russia. Estonians were also found in ons connected to Estonia (Government of Petersburg Pskov), in Petersburg city, and in smaller groups in parts of Russia. The Finns were predominate in the ions North and North-West from Petersburg, and in ersburg city. Latvians were in all places in Russia Siberia, also in Petersburg and Moscow. The Swed- were in Petersburg city and the Ukraine.

he congregations were of two types: the national (in ersburg and settlements) which were organized ac- ding to nationality, and the international where the tors preached in all native languages, or in German, case they didn't know any other. The Russian lan- age was used very seldom in the Church and only in later days.

he Agenda which was common to all nations and which was based on the Swedish one of 1687 was edited for the last time in 1890. Each nation had a different hymn book; the Estonians, Finns, and Latvians used their own from the homeland, but the Germans had different editions according to their locations.

In the larger settlements, especially in the cities (Petersburg, Moscow, Odessa, Kiev, Khasan) there were big congregations (e.g. in Petersburg 13 congregations with over 100,000 members) which created confessional schools and inner mission institutions (very excellent were the ones in Petersburg: the Petri and Anna schools, Sunday schools, deaconess house, hospitals, libraries, etc.). But in some places the congregations could unite the Lutherans in large regions in name only, and the pastors were not in position to serve them regularly. Such congregations had as their center the domiciles or homes of the pastors from which they visited the scattered groups as much as possible and where the Lutherans visited them in case of neccessity (marriage, baptism). The territory of the congregation at Irkutsk once was larger than Europe (3.4 mil.sq.m.) and the pastors were sometimes absent from their office for 6 months to make only one visit. Let us remember, that they could use the railways very little and usually they went on horseback or by boat. The same conditions were prevalent in North Russia. These examples are not restricted to only one place. Bishop Karl Chr. Ulmann (1793-1871) established a relief organization in 1859 (Unterstützungskasse) which raised in 50 years over 3 mil. roubles, and so was able to give much help to the dispersed groups. In the army there were 19 Lutheran chaplains. The church had 2 sailors' missionary stations abroad.

The Finnish congregations were served by the national pastors but the mixed groups mostly by Germans who partly knew the Estonian or Latvian language, too. Many Latvian and Estonian pastors worked in the German congregations because they could not find jobs in the homeland and because they were not favored by the Baltic gentry who usually had the patronage of the churches.

The pastors had been educated in the State University of Tartu (Dorpat), established in 1802. Its Faculty of Theology was comparable to the best faculties in Germany. Such well known names as Adolf von Harnack and Reinhold Seeberg (at last in Berlin) were alumni of Tartu. In the department of theology German was the language spoken.

In all places where it was possible the Lutheran church organized private elementary schools and gymnasiums (comparable to our high schools). The Lutheran high schools in Petersburg were the best in Russia and because of the influence of Wilhelm Loehe the Lutheran deaconess-houses and Evangelical hospitals were established which were more esteemed than the municipal ones. The activities of the inner mission which aided those in need were remarkable. Since 1859 a Jewish mission had existed (the name of Pestor Rudolf Faltin at Kishinev was once well known). The Jewish population in Russia was over 3 million and they belonged to the very strong orthodox group. The Lutheran Bible So-

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The number of Lutherans in the Russian part of Poland s approximately 320,000.

Curonia (Courland) includes 19 congregations and 23 pas- s from the Vitebsk Government which belonged only part- to Baltic States (the Latgale, the Eastern part of Latvia).

ciety has existed since 1828. A special foreign mission had not been created but the Church supported the mission societies in Germany, Switzerland and Sweden, especially the Leipziger Missionsgesellschaft. There were some missionaries from Russia but not many. In general the Lutherans in Russia were of a conservative character. Pietism found a foothold only in some settlements in South Russia.

The pietistic influence from Halle (Germany) once was quite great but it caught only some circles (in Petersburg and the Baltic states). The pietistical activity of Mrs. Juliane von Krüdener (1764-1824) could be mentioned there. She was a Baltic noble who acquainted Alexander I with pietism and inspired the creation of the Holy Alliance in 1815, which was of remarkable importance in the political life in the first part of the nineteenth century.

Apocalyptical tendencies came to South Russia with some German settlers but didn't create contradictions in the Lutheran church.

State and the Church

Since the middle of the nineteenth century the Russian national movement (Slavophils) had as its motto: "One Tsar, one tongue, one church," and went against the abnormal large influence of Nonrussians in the state administration and the army, as well as the minor nations. The program of this movement was realized under Alexander III (1881-1894) who appointed his tutor Constantine Pobiedonostcev (1827-1894) chief procurator (executive director) of the (Orthodox) Holy Synod. The Russian administration began to observe the law: "no person born of Orthodox parents can ever change his religion."

The persecution of the Lutheran Church was more prevalent in the Baltic provinces because there one-tenth of all Latvian and Estonian Lutherans turned over to the Orthodox church in 1845-1848 to receive help from the Tsar in economical hardship. Afterwards they wanted to return to the Lutheran church but the mentioned law forbade it. The Lutheran pastors, however, motivated by the desire for freedom of religion, didn't respect this decree. Of 135 pastors in Livonia 105 were sentenced by the court. In addition the Lutheran Church was denied the right to supervise the education in the lower schools. The Lutheran Churches abroad sent protests against the persecutions and appealed for freedom without results.

During World War I the state distrusted the Germans. Great numbers of German Lutherans and their pastors as well were banished to Siberia, or put under strict supervision of policy. The state planned to banish the entire German Volga river settlement but before this was carried out, the revolution of 1917 took place. In 1917 the Faculty of Theology in Tartu (Dorpat) were ordered to go over to teach in Russian; the German professors refused to do so and the students remained almost entirely without teachers. The German language in the services remained unlimited. The feeling against Lutherans in Interior Russia was intense because of the opinion that "German" and "Lutheran" are synonyms.

Because of banishments and evacuations from the Baltic provinces during World War I the number of Luthe ans in Interior Russia and Siberia increased (since 19 the Baltic provinces were gradually occupied by the Ge man forces and the people were evacuated).

The relations between the Lutheran Church and t Russian State became worse when the Bolshevists to over the government (Nov. 1917). The regime w against all Christian groups but especially against t Nonorthodox who had more connections abroad a were in higher positions. The Lutherans of course didn agree with the Bolshevists and therefore paid with the blood in the civil war. German Lutheran settlements the Volga river suffered greatly due to the famine 1921-1922[4]. In the first years after the revolution Russia borders were not so completely closed as now and man foreigners, gentry, and people with more means fle from Russia. According to the peace treaties, options we given to the Finns, Latvians and Estonians in order th they might obtain citizenship in these states and leav Russia. Some parts of Russian territory with Luthera population were annexed to other countries (Besarab to Rumania, the frontier area of Baltic provinces to E tonia and Latvia). Poland became independent. Th losses of the Lutheran population were astounding du ing the war, too. Thus the number of Lutherans in Ru sia was reduced by approximately 350,000-400,000 peopl

According to the Soviet-Nazi pact in 1939 the Germa in Russia could require the German citizenship to retu to Germany. This took another 170,000 Germans. Aft the German aggression in Russia in 1941 a bloody terr took the remaining. The Lutheran Church had been d creased again.

After the first revolution (March 1917) the Finns, E tonians and Latvians started to be independent in the church life. The new national bishops were legally i troduced by the Generalsuperintendent Conrad Freifeld

Instead of the old constitution the Lutheran church d vised a new one according to the decision of the Genera synod on June 21-26, 1924. The Church was reorganize into 13 German, 1 Estonian, 1 Finnish and 1 Latvian di trict. The district synods elected the synodical counc and the assembly of the congregations (Generalsynod the Supreme Council. A Baltic German, A. T. Meyer Moscow, was elected as the first bishop and A. Meln gren, a Finn, of Petersburg, as his deputy. In 1924 the were about 83 educated pastors (for 850,000-900,000 Lu therans) who helped many voluntary workers. Abo 150 churches were holding services. The German Lu therans could publish their church paper. A seminar was established because Tartu (Dorpat) was now in th possession of Estonia. The head of this seminary wa

[4] The Americans helped to overcome the famine and the Lu theran Church was cooperating in this action, too. The Chai man of the European Committee, National Lutheran Counc Dr. John A. Morehead, visited Russia in 1922. What he sa there has been summarised in his report dated Feb. 25: "I Dante ever imagined a more horrible scene he failed to in clude it in his Divine Comedy" (cf. "John A. Morehead, wh created world Lutheranism" by Samuel Trexler, p. 92). Th American Church distributed not only food and clothing bu encouraged the Lutherans in Russia, too.

p Malmgren and it was supported by the National eran Council. In the first year (1924) it had 30 stu-, in the next 16 more.

e next years brought very hard times for the Church. intra party controversies and the opposition against orced collectivization (kolkhozi) created a horrible r against the Church, too. The motto was: "Destroy ulaks" (that is peasants on their own farms). A lot ople were banished to hard labor. The pastors were isoned, being accused of political activity. Thus the eran settlements became disorganized and the peo- were driven by the feeling of fear. Different meetings hich the population was forced to take part made the le exhausted. In such circumstances the people be- indifferent to all except human existence. Those have not been under Bolshevists could not imagine psychological influence of this terror.

course, on paper the Soviet constitution provided dom for religion and atheism as well[5] but the oppo- n to religion was very general and persistent accord- to the motto: "Religion is opium." Every religious ression was hindered by all possible means while ism was supported by the state. The Church build- and other immobiles of the Church were national- and for use of these properties rent had to be paid ch was much higher as compared to that of apart- ts and rooms, as was the obligatory insurance and s for electricity as well. The church committee was tly responsible for the correct payment. When the rch could not pay more or the state needed the Church other purposes, the building was confiscated (on June 928 the famous St. Michael Lutheran Church in Mos- was closed). The pastor was considered an unpro- tive element and therefore he had to pay a higher for his dwelling than other people. He was also ex- led from the social institutions. Every religious ac- y outside the church building was forbidden.[6] Class ruction for children and young people in religion was bidden by law[7]. Every teacher in Soviet schools had e an active fighter for atheism. Atheism was propa- ed in all possible ways, especially in the regular meet- ings in factories and offices. Political screening for the giving of jobs in employment offices (which were usually led by party members) was a constant source of oppression to those who were church members and especially to those who served on church committees.

No one in Russia cuold be sure of not being accused as a counter revolutionist or spy and anyone could be sent to hard labor in climatically bad places in North Russia and Siberia without any medical assistance. Therefore the banishment differed very little from the sentence of death. Human life isn't of much worth in Soviet Russia.

It is true that during World War II the Soviets changed their religion's policy. The Bolshevists like the Jesuits are ready to use every means which can support their aims. Therefore they used religion for encouraging the people during the War and for foreign relations as well. But be suspicious of all news about the prospering church life in Russia. Often this information comes from Bolshevist sources and many foreigners are confused in such a way. The Cheka (secret police) have stolen into the Church too, using the same method as was used by Agamemnon against the Trojans.

However, I believe that the Christian spirit which has been within a nation hundreds of years cannot be exterminated in a couple of decennials and the terror of the Bolshevists only invites obstinacy. But we must notice that at the present time in Russia a generation which has grown up in this atheism without the Church is the leading element. We must notice this fact in case the Bolshevist regime should one day not exist at all. This generation will be our greatest missionary task. The statisticians usually estimate in their figures a half of the Russian population as belonging to the Orthodox church. That is too high I think and surely cannot apply to the Lutherans in proportion to 1917. Not only have a great number of the Lutherans been exterminated but those who remain are of a much weaker structure and are easier to subdue, too.

Concerning the last twenty years, we do not have exact data on the activity of the Lutheran church. There were no Lutherans from Russia represented at the third meeting of the Lutheran World Convention at Paris in 1935 and they could not, moreover, send a written message.[8] At the end of thirteen years there were only four Lutheran pastors in the whole Russia besides Bishop Malmgren. I have no reason to presume that the Lutheran Church is any longer an organization[9]. Some day it will have to be reerected from the very bottom, gathering together the scattered people who were born of Lutheran parents.

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[5] Constitution of the Union of Soviet Socialist Republics, cle 124: "In order to ensure to citizens freedom of conce, the church in the U.S.S.R. is separated from the state, the school from the church. Freedom of religious wor- and freedom of anti-religious propaganda is recognized all citizens."

[6] Law of April 8, 1929, Article 17: "Religious unions (par- s) are forbidden: (a) to establish mutual aid funds, co- ratives, producing unions, and in general to use the prop- at their disposal for any other purpose than the satisfy- of religious needs; (b) to give material aid to their mem- s; to organize either special meetings for children, youth, nen, for prayer and other purposes, or general meetings, ups, circles, departments, Biblical, literary, handworking, our, religious study, etc., and also to organize excursions children's playgrounds, to open libraries, reading rooms, rganize sanatoriums and medical aid. Only such books as necessary for the performance of services are permitted e kept in the church buildings and houses of prayer."

[7] Criminal Code of U.S.S.R., Article 122: "The teaching of gious beliefs to infants or to adolescents in state or public cational institutions and schools, or breaking the rules es- lished therefore, is punishable with correctional work for eriod of one year."

[8] In regard to the assistance during the famine in 1922 which was given by the Lutheran Churches abroad the Bolshevists did give some possibility for the Lutheran Church to have contact with churches abroad (Generalsuperintendent Meyer was allowed to attend the first Lutheran World Convention at Eisenach in 1923).

[9] Except in the occupied countries—the Baltic states, Besarabia, and the Ukrainian territory which has been separated from Poland.

However, since 1941 there has been a new type of Lutheran activity in Russia—the deported people from the Baltic states and the imprisoned German soldiers who kneel and pray to God in their despair. This is not a vision but a reality, that in exile and in the PW camps is an underground Lutheran church very similar to the ancient in Roman catacombs. There are pastors, too: the deported ones and the imprisoned chaplains and students of Theology. I am sure they will use each possibility to serve this living congregation. There are martyrs among them and some day it will be possible to write a very interesting page of church history,—one of the famous within the Lutheran church.

I met some Lutherans who were, until 1941, in Russia. I am happy to state, that they have a conviction of b longing not to the impious "bezboshniki" (Godless) b to an Evangelical church and they have been happily r placed into it again.

The last event in the world shows that some solutio between both parts of the world, a Christian one and a unchristian one is coming nearer and nearer. When will be concluded, the Christians will have a big tas again: to rebuild a destroyed and heathen territory suc as missionaries have never before faced. I am sure th Lutheran church will be active in this work, and the Lu theran belief will be there again where it has been and so severely persecuted. Perhaps then it will have a larg er influence there than it has in the past.

Israeli Rabbi Recognizes Messiaship of Jesus

THE PEOPLE of Israel have recently been stirred by the news that Rabbi Daniel Zion, former Grand Rabbi of Bulgaria, now a resident of Israel, has confessed his faith in the Messiahship of Jesus. The Rabbinate promptly appointed a committee of inquiry, headed by Rabbi I. J. Unterman. This committee issued a statement, signed by Rabbis Unterman and Toledano, denouncing Rabbi Zion and forbidding any synagogue to allow him to preach.

Now, who is Rabbi Daniel Zion and what does he want? Israeli news-men describe him as the former Grand Rabbi of Bulgaria, who, until recently, occupied the position of Rabbi of the Bulgarian Synagogue in Jaffa-Tel Aviv. An ardent Zionist, the Rabbi came to Palestine in 1948. He is seventy years of age, is tall, has a receding forehead, and makes a majestic appearance. Unlike the usual run of orthodox rabbis, this man has had an academic education and had given much time to the study of history, giving particular attention to the relationship between Judaism and Christianity. As always with those who give themselves to a study of this question, Rabbi Zion gradually became imbued with the conviction that the traditional Jewish view of Jesus is false and should be revised—for the good of the Jewish people. They must make their peace with God whom they offended by their rejection of His appointed Messiah, and because of which they themselves became the rejected of God and man.

Rabbi Zion told reporters that it was after much fasting and prayer that he was led of God to make his con victions known publicly. He preached the truth, as h saw it, to his congregation. This was reported to the T Aviv Chief Rabbinate. An inquiry followed, and Rabb Zion was declared unfit to act as spiritual leader of congregation by reason of "insanity."

We have before us the reports of the Israeli corre pondents of the London Jewish Chronicle and of the Ne York Jewish Daily Forward. From them we learn th Rabbi Zion was never given a hearing before the co mittee of inquiry and that he was adjudged guilty wit out having had an opportunity of speaking in his defen As to Rabbi Zion being insane, J. B. Gall, of the Jewis Daily Forward, says: "I have spent several hours wi Rabbi Zion and he impressed me as a perfectly norm person."

It is the old disgraceful story of persecuting a broth Jew when he departs from the accepted standard of ha ing Christ and Christianity. Rabbi Zion committed th unpardonable sin: he said he believed in "Jesus' missi as Messiah." This is no sin! The Rabbi gives justifiab reasons for his belief. Fortunately, a section of the H brew press and a large segment of public opinion in Isra is with him.

We may assure the good Rabbi that God-fearing an truth-loving people—both Jews and Gentiles—wish hi well in his struggle against fanaticism and bigotry.

—*The Dawn.*

Letters to the Editor

CONCERNING THE LUTHERAN OUTLOOK

day I am sending in my renewal for the *Lutheran Out-* and I want to tell you that I certainly enjoy your editor- very much. I come from a long line of Roman Catholics the love for vestments and formalism seems to be inborn, we must guard against the "trek towards Rome" which us to raise its head in certain quarters. Keep up the good and may God's richest blessings be your eternal re- l.

Fraternally,
M. F. Amelung
Parkston, S. Dak.

——o——

am addressing this letter to you as editor of the *Lutheran ook.* The last issue carried the sad news I have feared ld be coming, in the article, "The End of an Era." True, as a question with you then. I, for one, hope that it can ontinued. I have read it, under various editors and by erent names, since 1939. It has served a real purpose. that there is new hope that the five Churches in the ference may be able to become one, it seems more im- ant than ever that it continue.

such a fine paper could be put out on marginal time meager budgets with only a fraction of our 4,500 pastors scribing to it, what could it not be with all pastors of the synods of the Conference supporting it? In event of n, it would surely come in for greater support.

ow I don't know what can be done to continue it. You 'there isn't much that can be done about it." But while k is being done to further the union, we need your voice. ve our own *Lutheran Herald,* the *Lutheran Standard,* the *ustana Lutheran,* and *The Lutheran,* as well as some of publications put out by Missouri, but I still want the *look.*

there are possibilities for continuing, what are they? re surely must be some. You must have some suggestions. y not put them in print? Then those of us who do appre- e the *Outlook* can plug it in our pastoral conferences and up meetings. Though I say I appreciate it, I admit I en't done much to try to pass it on to my brethren.

Sincerely,
Owen Gangstead
Ingleside, Ill.

——o——

here is only one thing that can be done. When a publica- is anemic, it needs blood. A magazine never has any- g wrong with it that a lot of new subscribers won't cure.
—*Editor.*

——o——

ending merger negotiations again seem to bring up a stion of the future of the *Outlook.* We trust this lay ex- ssion may simply be the echo of many others. We realize *Outlook* has no call for its existence if it cannot be a ng concern financially. When the December issue re- led that less than one-third of the Conference clergy read *Outlook,* that statement was a distinct shock to me and a rousing one. Am I justified in inferring that it may have some substantial support among the laity? Has this helped justify its existence in the past? Could this support be further developed to assure its continuation? If not, I feel it is because discerning lay men have not been made sufficiently acquainted with it. They are not aware of its real merit and value to all Lutherans of the Conference, regardless of whether a total, a partial or no merger results in the near future. It might be in order to add that, if the pastors are indifferent, they cannot be expected to urge a new lease of life by campaigning for it among the laity. It seems too bad to let such vital decisions rest where the outcome is so obvious.

The editor may necessarily be considered somewhat at a disadvantage, real or implied, in furthering the cause of the publication he directs among lay men. Kindly accept this, my humble attempt to express why I, for one, am much alarmed. To me the *Outlook* is a monthly EVENT. I read the *Lutheran,* the *Lutheran Standard, Lutheran Witness,* and *Augustana Lutheran* weekly, but I await the monthly appearance of the *Outlook* with impatience at the time interval. I do not always agree with all that I read in it. How could I, when diametrically opposite viewpoints are dealt with so impartially? I am sure there are many lay men in the Conference who are interested in forming their own conclusions about the articles and debates sometimes presented in the *Outlook.*

It is a fine forum with very informative material. News items appear in the *Outlook* that are not published in the papers of constituent church bodies because the information is not flattering and requires "soft pedaling." This cosmopolitan character is very attractive. It seems to have a sympathetic, ethical and yet factual touch on the real pulse of all the Conference bodies, all of different origins.

I recall this publication began as a Journal expressly for the clergy and continued in that guise for a number of years. Even then it was interesting in many ways and an engineer is not exactly of clerical makeup. In its later, more all-embracing character, it should be much more attractive to that segment of the laity who wish to be well informed.

Articles appear from the pens of the clergy and the laity alike. Where in the Conference can a lay member get things off his chest as for example was done in the May, 1949, issue of the *Outlook?* The writer holds the present editor in high esteem as an eminently fair and considerate one. The editorials are timely, with the punch of firm conviction, are refreshing and pithy, too. Instead of feeding us what makes us look good, the *Outlook* feeds us all the facts and we can readily determine how good we look to other people too.

As an instrument of good will among the various national elements slowly amalgamating into a representative American church body, the *Outlook* has been of inestimable aid in erasing the hindering effect of national heritages, and merits support to continue to aid our real Lutheran heritage to unite us. Even total merger does not limit its usefulness in that respect. We hope it may continue to grow as an instrument of unity and be so duly recognized.

Should any part of this letter be used, the writer prefers that his name and address be withheld. After all, we are interested in continuing the *Outlook* and not in seeing our name in print.
Michigan.

BOOK REVIEWS

The Apostle Paul, His Life and His Work

By Olaf Edvard Moe, Th.D.

Translated by L. A. Vigness.

Dr. Moe is professor of New Testament Exegesis at the Independent Theological Seminary in Oslo, Norway. In this book he is presenting the results of his many years of preoccupation with the letters of Saint Paul and the Acts of the Apostles. The presentation is comprehensive and many-sided. Of special value is the background material which the author furnishes us in great volume and with much erudition. The life and work of Saint Paul become much clearer when we study the environmental influences that formed his personality. If there is to be any criticism of this type of biography, it is this: Many of the statements about the home and school life of the Apostle have to be taken *cum grano salis* since these statements are based on deductions from contemporary sources. It is true that we may safely assume that St. Paul was brought up in the strict pharisaical tradition and that in general the conditions described in the two chapters dealing with the youth of St. Paul (some 90 pages) would apply to him as they would apply to most Jewish young men of his day. Yet the reader may have a few questions in the back of his mind after having carefully read the wealth of material presented in these two chapters. Did Paul of Tarsus really live an isolated Jewish life in the city of Tarsus? Or even at Jerusalem? If so, where and when did he gain his deep insight into Greek philosophy, his understanding of the Greek language (which is not a mere superficial acquaintance with it), his whole life's ambition to be an Apostle to the Greeks as well as to the Jews? Is it possible to say with any degree of certainty that the correct interpretation of the education of any person of any time can be deduced from contemporary testimonies of others? Even in a tightly knit community like the Jewish community of Tarsus there must have been different ways of education. Yet, with these reservations in mind, this book is a valuable addition to the growing library of Pauline interpretations, and it certainly presents a wealth of background material which is not to be found in many other books. The careful reader will find it very helpful. We are indebted to Dr. L. A. Vigness that he has finally made this book available to English readers (the book was published in 1923, in Oslo). Dr. Vigness who completed this translation shortly before his death in 1947, has left us an example of excellent translating. W. G. Tillmanns.

The Little Bach Book Edited by Theo. Hoelty Nickel

Valparaiso University Press, Valparaiso Indiana. 166 pages. $3.00.

One of the most astonishing as well as promising phenomena of recent years is the revival of interest in Johann Sebastian Bach. Of course it began as far back as Mendelssohn, but it is also true that probably more Bach is being played and sung today than ever before. That much of it may be done poorly is probably due to a lack of true understanding of his music and above all of Bach himself. In 1944 a group of church musicians met at Valparaiso University to discuss problems connected with their work. Thus the annual Valparaiso University Church Music Seminar came into being whose aim it is to cultivate the field of neglected church music, especially the chorals. The *Little Bach Book* is a natural outgrowth of these meetings since all eight contributers are members of this study group. In the hope that will lead to a better understanding of this greatest musici the church has ever known this book offers the various fa ets of Bach's complex personality and musicianship whi can only help to increase the readers respect for Bach t preacher, the musician and faithful servant of God.

Of value to the scholar and musician will be the comple list of Bach's compositions arranged by Heinrich Fleisch To the layman a selected list of Bach recordings, prepar by Charles Farmer should be more than valuable.

—W. F. Hertel

Feed My Lambs By Henry T. Vries

Reliance Publishing Co., Green Bay, Wisconsin. 387 pag $3.00.

This book offers a devotion for each day of the year wi an additional morning and evening prayer for each day the week. Since the meditation for each day consists for t greater part of direct portions of the Scriptures the need this book is not quite clear unless it is meant for hom where no Bible is at hand. The author, however, states his preface that this book is primarily meant for and adapt to the minds of children, to increase their love for the fa ily altar. In that the author has failed. While there can no question that the Word of God is and will always rema the best text for the instruction of our children, nothing quite so apt to kill any such love as meditations and pray they do not understand. And that must be said of a gr many of these devotions and certainly all of the praye offered in this volume. After all was it not the same Je who not only said, "Feed my lambs" but also said, "Unl ye become as little children"?

—W. F. Herte

Exploring God's Word By Jacob Tan

Augsburg Publishing House. 168 pages. $1.50.

A book by that stalwart Lutheran Dr. Jacob Tanner is ways a breath of fresh air in these days of many books. *ploring God's Word* is no exception for it is not just anot "potboiler" written to keep the author's name before public. Dr. Tanner has no need for that. This book, like o ers of his works, was published upon urgent request of o ers who had heard his lectures at Waldorf College for wh senior class this study guide was prepared.

Exploring Gods Word is a study guide for Bible classes. differs from so many other helps in that it does not take each book of the Bible in turn. It rather is a study of w the Bible says about God, God's Word, God's work (creati man, sin), Christ's redemption, the Holy Spirit and His wo the Church, prayer, the sacraments, the last things and ma fate in eternity. Naturally any book by Dr. Tanner is firm based on the eternal truth that the Bible is the Word of G He, like so many of us old timers, has examined the wisd of modernism only to become all the more firmly rooted the faith of our fathers, i.e., the Bible is the Word of G through it He speaks to us.

The book contains 68 lessons grouped under nineteen hea ings, each lesson containing a study provoking set of qu tions. I like this book and know that it will prove helpful leading the Bible Class in a purposeful investigation of Bible.

—W. F. Herte

eedings of the Lutheran Race Relations Institute
Edited by George Hans Liebenow

fton Missouri. 58 pages. Paper, $1.00.

r the last five years an institute on race relations has held within the Lutheran Church-Missouri Synod. This year the Institute met at Valparaiso University under ponsorship of the Lutheran Societies for Better Race Re- ns of Chicago and St. Louis. As the name indicates the tute seeks to improve race relations by examining the l of God relative to this question, to encourage individu- nd congregations to do something about it, and to supply rials for an efficient educational program.

e lectures delivered at the Valparaiso meeting are of- l the general public in the hope that they will be helpful. that they should be since they speak free and openly on topics as: "Toward Christian Thinking in Race Rela- ," "Equal Facilities in Employment and Housing," "Com- icant Integration," "The Christian and Race Problem,' il Rights," and "Equal Opportunities."

e know of no other book that has so much to offer in thinking in matter of race relations viewed from a stian standpoint. —W. F. Hertel.

Paul Shows Us How By O. H. Schmidt

oncordia Publishing House. 1950. $1.50 net. Bound. 119 ges.

sound, practical, and most interesting book by Dr. Otto ry Schmidt, Executive Secretary, Board of Foreign Mis- s The Lutheran Church—Missouri Synod. On the back- nd of the entire Epistle of St. Paul to the Colossians the or shows how a true, evangelical pastor and missionary ker can pursue the task of the Christian ministry. On glance at the title, your reviewer feared that connections ween the Epistle and the mission field might seem some- t artificially fitted in; but we had our surprise, and a sant one; really an eye opener, even though we did know ent of Colossians quite well. That's the way the Word of is, we have our surprises right along. Paragraph after graph, the author progresses with interpretation, appli- on, illustration.

the most fitting style and lively presentation, both pas- and missionary are shown from the Epistle how we are peak with authority of divine messengers. Yet we are to umble, taking our place alongside the brethren; the time assed when a missionary from the West can look down on oriental as inferior—wherever such has been the attitude. must, moreover, like Paul, be thankful for any group of evers even in the most backward community. Our key d is "grace," with peace to follow; and prayer has a ma- place. Our task is to make JESUS known, "the First-born very creature." The author offers some splendid lessons n Paul on "how to speak about Jesus." Sufferings and ful indignities experienced by Paul may become the lot nore and more Christian workers even in our time. Paul's onized straining" (Col. 1:29) must not be unknown among ors and missionaries today.

he chapter, "Fortifying the flock against false doctrine," ht well have been written by the late Dr. P. S. Vig of my conservative synod—and naturally would be expected of a writer in the Mo. Synod. And splendid is that chap- and timely. "Stand in Your Christian Liberty," also turally" is given good emphasis by the Lutheran author, basis of 2:16-22. But this is followed strongly by the ad- nition: "Put off the Things of the Flesh" (3:5-11), and t on the Garments of the New Man." The paragraphs: rength for the New Life," and "A general rule for Chris- n Living," and more such, further make this book to stand high alongside the best of Protestant handbooks for Christian workers. It ought quickly to get into the hands of all NLC workers in our Lutheran Evangelism program.

—James C. Peterson, Salt Lake City.

The Man of Sorrows By Albert T. W. Steinhauser

Augsburg Publishing House, 1951. 293 pages. Good binding. $2.50. Especially selected for Lenten reading, study, and meditation. Order now.

Reference to the author: "I have mental difficulty with the details of the Bible, Pastor Steinhauser, yet I do not find it hard to believe in the general idea of Christ." This statement came from my Mount Airy fellow student as the three of us happened to travel together on the train from New York way back in 1910. "Would you say, my friend, that this general faith of yours is growing stronger?" "To be honest, no, I can't say." "Well, I should like to offer to both of you this: Read your Bible in all detail, and as you thus meet Jesus in numerous thoughts and events you will come to know Him close and love Him, and that's faith." Said my senior student after the good pastor had gone: "Say, that sounded just like what our Professor Fry was saying, 'faith grows in company with Jesus.'" To this reviewer's question, "Who was that pastor?" came the answer: "Well, he's one of our most promising General Council pastors, and they say he was one of those hard working students from Wagner College who dig deep, I guess he's deep alright." Only met T. W. Steinhauser that one time—so long ago—and now comes to my desk in Salt Lake City a review copy of his great book. He died at age 50, would now have been 75, and what more great works could have come from his pen, had he lived!

The Book: Well, it's not a book for a modern man (even pastor) to take a split second glance at. In fact, no man can really enter into the spirit and content of Lent that way. But having now walked hand in hand with the author the past two days, your reviewer has been inspired by numerous significant observations from Bethany, the Upper Room, the Farewell, the Prayer, the Garden, the Trials, Golgotha, and other points of interest. The reader bows his head, as following almost every point of explanation the devout author in the most natural manner leads into a pertinent prayer directed to "The Man of Sorrows." For example, thus after explanation of the High Priest's Prayer: "Like the disciples of old I see Thee Praying, and I cry, 'Lord, teach me to pray!' Teach me to pray like Thee: in Thy spirit, childlike, confident, obedient, coming to God as to my Father, with all cheerfulness and boldness, knowing that He heareth me always. . . ." Besides the author's prayer-breathings, each of the 40 chapters concludes with a prayer and litany of the ages, some rare. —James C. Peterson.

Lutheranism and the Educational Ethic
By Russell A. Peterson

Boston: Meador Publishing Company, 1950, 88 pages, $1.50.

This new book by the author of "The Modern Message of the Psalms" claims to be an authentic interpretation of Luther's philosophy of education. The author "puts Luther behind the lectern." There may be some merit in this presentation of Martin Luther as a modern lecturer on "educational theory and practice." But, frankly, I cant find much of Luther in these three so-called Luther lectures. The great weakness which characterized the author's book on the Psalms, viz., vagueness, inaccuracy, looseness of expression, also characterizes this book. This reviewer agrees wholeheartedly with T. G. Tappert (*Lutheran Quarterly*, 1950, page 223): "If the Reformer can be conceived of as uttering such solemn nonsense as is here spread out on paper, Emanuel Swedenborg correctly described Luther's condition in the spirit world. *Caveat emptor!*"

—W. G. Tillmanns.

News of the Churches

All-Lutheran Youth Meeting

Resolution adopted on January 11, 1951, by the All-Lutheran Youth Leaders Council meeting at Philadelphia, Pa.

"In view of the tragic darkness of our times, and particularly in view of the calling into the armed services of a large number of our youth and the prospect of universal military training, we call upon our pastors and people to center their attention on youth as never before:

"First, by constantly holding them before God in prayer, by seeking to establish them firmly in the faith before they enter military service and by keeping in personal touch with those who have entered the service;

"Second, by being alert to and making use of the opportunities of ministering to these youth through the chaplaincy, through Lutheran Service Centers, the local youth organizations and through congregations in military areas.

"And to this task we as youth leaders of the Lutheran Church in America do hereby, under God, dedicate ourselves."

Church bodies represented at this meeting: ALC, AUG, ELC, LFC, UELC, ULC, Suomi and Mo.

—o—

Youth Commission Meeting Indicates Advance

Philadelphia—Advance in more than one phase of youth work was indicated when the American Lutheran Conference Commission on Young People's Work met in Philadelphia during the annual Lutheran youth leaders sessions the second week in January.

Representatives of the five youth groups in the American Lutheran Conference made one major change in their own work when they asked that their Topics Committee become a part of the All-Lutheran Youth Leaders Council. When the Council accepted this proposal, it enlarged the "topics idea exchange" to include representatives from nearly all Lutheran youth groups in the nation, including the Luther League of America (ULCA), the Walther League (Synodical Conference), the Suomi Synod group and the five groups from the American Lutheran Conference.

One of the major decisions of the Youth Commission was to approve the calling of a meeting of all American Lutheran Conference Bible camp chairmen for mutual planning. Pastor E. O. Gilbertson, president of the Young People's Luther League (ELC), will be in charge of this meeting. The Commission also decided to prepare a joint prayer poster for use in 1952, this a part of its Pocket Testament League endeavors.

Only one paper was presented at this meeting of the Commission, but discussion on it was extensive. Kenn Priebe, president of the ALC's Luth League, presented a paper he had pr pared on the future of youth progra of the American Lutheran Conferer in the light of present merger neg tiations. Mr. Priebe advanced ideas the purpose, plan, program and pr motion of a youth organization in united church.

Most of the discussion on Mr. Pr be's paper centered around an attem to re-think the purposes of youth wo

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Lutheran church. Though dif-es were expressed as to exact ases in a youth program, unanim-as expressed on the increasing ity of more vital work among ian young People — Christ-cen-at all times.

elected chairman of the Commis-was Dr. Marcus Rieke, youth di-t of the ALC. Pastor Merton men, Lutheran Free Church, was n vice chairman, while Pastor Anderson of the ELC was elect-cretary.

mittee chairmen chosen were r M. C. Hagedorn (UELC), Pock-stament League, and Pastor E. O. rtson (ELC), Bible camp.

—o—

ran Youth to lish Joint Magazine

iladelphia—Young people of three ran synods will have a new ly youth magazine and a joint guide as the result of resolu-adopted by Lutheran youth lead-om the three groups in Philadel-Jan. 10, 1951.

ablishing the publications are the er Leagues of the American Lu-n Church (ALC), the Evangelical ran Church (ELC) and the Unit-vangelical Lutheran Church (UE Each of these groups will appoint sentatives to a joint board of pub-ons, which will manage the pub-ons.

st editor of the new magazine is Bonderud of Columbus, Ohio, e the editorial office will be lo-. At the present time, Bonderud the *Luther League Leader*, quar-youth publication of the Amer-Lutheran Church. He also is ing at the Theological Seminary pital University.

cording to present plans, the mag-will begin publication by Janu-of 1952. Plans are being laid for extensive promotional campaign coming summer, when young peo-n the three synods will be given portunity to subscribe to the new zine.

e new joint board of publications meet in mid-February to continue s for the two publications. At that names for the publications will be en and an editor will be named he topics guide.

tablishment of these publications unite the forces of over 110,000 eran young people in one project.

—o—

ese Communists Arrest heran Mission Leader

ew York — Chinese Communists arrested the Rev. Felix Paulsen, rintendent of the Schleswig-Hol-stein (Lutheran) Mission in Kwang-tung Province, according to word re-ceived here by the National Lutheran Council from the China branch of the Lutheran World Federation at Hong-kong.

Detained along with Pastor Paulsen at Limchow on Nov. 9 was the leading Chinese pastor of the mission church, the Rev. Paul Li, the latter's two sons and his son-in-law. They were taken to Canton on Nov. 22 for trial on charges of "too many associations," it was reported.

Mr. Paulsen is a veteran of more than 20 years in China. Mrs. Paulsen, who is 73, was reported near collapse over the fate of her husband.

The Rev. Arthur S. Olsen, director of the China branch, said he had queried the missionary organizations of or-phaned Lutheran fields in China as to whether the time had come for mis-sionaries to be withdrawn from those fields. Missionaries of the Berlin and Rhenish Missions replied they felt they should remain on the fields as long as possible.

No reply was received from the Schleswig-Holstein Mission.

—o—

Bishop Hits German Unification at Any Price

Hamburg, Germany—Unification of Western and Eastern Germany at the

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price of "a fightless submission to Stalin's dictatorship" would be "a fatal mischief," according to Dr. Theophil Wurm, retired Bishop of Wurttemberg and former head of the Evangelical Church in Germany.

Writing in *Sonntagsblatt,* Evangelical weekly, Bishop Wurm declared that "without the recognition of the right of self-determination for citizens in Germany there is no real governmental authority, and without a recognition of the right of self-determination of peoples generally there is no world peace."

"All the hullabaloo about peace which does not include a protest against the enslavement of peoples, or parts thereof," Bishop Wurm said, "is hypocrisy and camouflaged preparation for war and civil war."

Bishop Wurm said he was in accord with Pastor Martin Niemoeller and the Brethren Council of the Confessional Church in demanding that such vital problems as the German contribution toward a defense front "against Eastern totalitarianism" should be aired in the open.

"I also agree with them," he stated, "that the Church has both the right and the duty to raise its voice if it has good reason to believe that something is happening, or may happen, which might bring new disaster upon Germany and the world."

Bishop Wurm said he regretted, however, that recent statements by Pastor Niemoeller and the Brethren Council seemed to have the appearance of judgments on political matters binding on the consciences of believers.

"Because of this," he added, "a confusion has been brought about which has done damage to the reputation of the Evangelical Church."

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Churchmen Leave on Relief Survey Mission

New York—Dr. Franklin Clark Fry, president of the United Lutheran Church in America, left here by plane on a month's globe circling trip to obtain an up-to-the-minute picture of world relief needs for American Protestants.

With him went Albert R. Crews, director of production for the department of broadcasting and films of the National Council of Churches. The pair took along cameras and voice-recording devices to enable them to give radio and television reports of their findings after they return to the United States.

The broadcasts will be related to the 1951 relief and reconstruction appeal of Church World Service, now a department of the National Council. The appeal, under the name "One Great Time for Sharing," will be launched on Feb. 4 and continue until Easter Sunday, March 25.

After a stop in Honolulu, the two churchmen will visit Tokyo, where an interview with Gen. Douglas A. MacArthur will be filmed for presentation over American TV stations. If possible, they will go from Japan to Korea to inspect refugee conditions there at first hand.

Other Asiatic cities to be visited include Hong Kong; Rangoon, Burma; Calcutta and New Delhi, India; Lahore and Karachi, Pakistan. In the Mediterranean area stops will be ma at Beirut, Lebanon; Jerusalem, Cai and Athens. In Europe the surv team will visit Geneva, Frankfu Berlin, Paris and London.

In Geneva, they will confer with t refugee field experts of the Wor Council of Churches. In Paris, th will attend a meeting of the Comm tee on Relief of the World Counc and in London they will meet wi four of the presidents of the Counc An interview with one of the pres dents, Dr. Geoffrey Francis Fish Archbishop of Canterbury, will be r corded on film.

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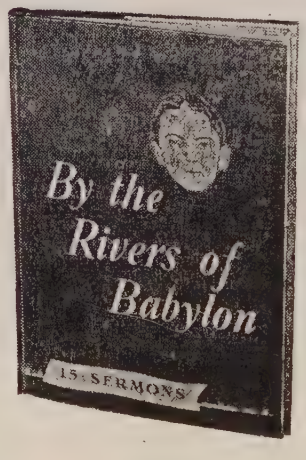

By The Rivers of Babylon

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Translated by John M. Jensen

"No matter how great admiration you may have for Kaj Munk, the dramatist, his greatest contribution was that of the preacher. Many who had been disturbed by the sentimental and lifeless sermons of the North had a feeling of deliverance when they first read the sermons of Kaj Munk. It was certainly in this manner that one for years had dreamt that Christianity should be proclaimed with humor and linguistic originality, and especially with the Christo-centric message expressed in a manner that all could understand. The only ones who never understood Kaj Munk were the dull Pharisees whom he constantly drove to both madness and despair."—Sven Stolpe, a Swedish author.

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hurch of the NLC or only the Mis-
Synod is represented.

Lutheran Missionaries In China Dwindling

St. Paul, Minn.—Only 11 American Lutheran missionaries remained at work under the People's Government of China near the close of 1950, according to statistics compiled by Dr. Andrew S. Burgess, professor of missions at Luther Theological Seminary here.

Dr. Burgess' annual figures, which covered the world-wide missionary activity of 12 North American Lutheran groups, showed that 29 workers from these groups were in Hong Kong as the year drew to an end, making a total of 40 American Lutherans in China missions.

Of these 40, the Augustana Lutheran Church had 10, the Evangelical Lutheran Church 12, the Lutheran Free Church five, the Lutheran Church-Missouri Synod ten, and the United Lutheran Church in America three.

(In New York, the foreign mission office of the United Lutheran Church said that, between the time the statistics were collected and Dec. 31, one of that Church's three missionaries in China returned from the field.)

Two American Lutheran missionaries, according to Dr. Burgess, went to China fields during 1950, both taking up work in Hong Kong. One was a returned missionary of the Missouri

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Synod, the other a new Augustana worker.

Five other Lutheran groups with China missions made no assignments there in 1950, and two of them—the Lutheran Brethren and the World Mission Prayer League—withdrew all their missionaries.

Dr. Burgess' statistics revealed that the 12 Lutheran groups sent 158 missionaries to fields in 15 countries during the past year. This total was six more than the 152 new or returned missionaries reported in 1949, but 33 less than the 191 listed in 1948.

As political and military conditions forced a reduction of missionary personnel in China, the staffs of Japan missions were reported being rapidly augmented. Four American Lutherans returned to Japan and 43 new workers were sent there, bringing the missionary total in that country to 88.

Seven American Lutheran groups now work in Japan, the Finnish Suomi Synod and Augustana having new missions there during 1950. The Lutheran Free Church plans to take up work in Japan this year, it was stated.

Of the 969 missionaries on 16 fields supported by American Lutheran boards, the Missouri Synod has the largest number, 209, according to Dr. Burgess. United Lutherans are next with 191, Evangelical Lutherans have 143, American Lutherans 133, and Augustana Lutherans 125.

—o—

Evangelical Lutherans to Expand Japanese Work

Minneapolis, Minn.—The Evangelical Lutheran Church, which last year sent 13 missionaries to Japan to establish a new field there, announced here that its Japan Mission had decided to open four additional stations.

At their first annual conference, held in Tokyo, the ELC missionaries voted to expand activities into the cities of Nagoya, Shizuoka, Shimada, and Hamamatsu. Mission headquarters will remain in Tokyo. The Rev. Olaf Hansen, formerly of Brooklyn, N. Y., was elected field superintendent.

—o—

Dr. Berggrav Retires as Norwegian Church Head

Oslo—Members of the Norwegian royal family attended services at Oslo Cathedral where Dr. Eivind Berggrav took his formal departure as Bishop of Oslo and Primate of the Norwegian State Lutheran Church. Also present was a group of leading Church and State dignitaries.

Head of the Norwegian Church since 1937, Dr. Berggrav announced his resignation last October for health reasons. Ordinarily he would have remained in office for four more years until reaching the normal retirement age of 70.

In a farewell sermon, Dr. Berggrav recalled the outstanding events of his primacy, especially during the German occupation of Norway, and voiced gratitude to those who had helped him in the discharge of his office.

At the conclusion of the service, the Acting Bishop of Oslo, Dean J. O. Dietrichson, gave an address praising the "stimulating and unifying" leadership shown by Bishop Berggrav, and extending thanks in the name of all the bishops of the Church.

—o—

Christianity Reported Underground in Baltic States

Vienna—Christianity has gone underground in the Baltic States as the result of ten years of Soviet occupation, according to reports received here by the Austrian Catholic news agency from its correspondent in Helsinki, Finland.

The reports dealt mainly with Estonia, where, they said, the Commu ist regime has "destroyed the last r ligious freedoms and deported or i prisoned all clergymen and laym who had the courage to resist tota tarian measures."

Religious life in Estonia, which predominantly a Lutheran country, being maintained "only in an unde ground manner" and by "the m fearless," the reports stated.

They said religious courses in t schools have been banned and stude are being indoctrinated in atheism a materialism by Communist-train teachers. The Christian holidays ha been abolished and even observance the Sabbath has been prescribed "not in the interests of the work people.'

Meanwhile, the reports declared, churches are being used for gover ment propaganda, with clergym obliged to read State announceme and decrees from the pulpit "in name of God and peace." At the sa time, churchgoers risk being branc

The Road He Walked

An Easter Service for the Church School

By Alberta Petersen

This program is not a pageant, but a simple service built about an Easter theme. Its two parts are entitled "Jesus Journeys to the Cross" and "Jesus Still Leads On." There are eight talks, stories of Jesus' journeyings that have come directly from Sunday School instruction, so that the children are familiar with the material. A Narrator provides the continuity. The informal talks call for eight Readers, or may be broken up and assigned to more participants. Special effect is given by the use both of a speaking and a singing choir, with very simple assignments to the former. Of the five songs, all but one are familiar Easter hymns. No costumes are needed. This is an interesting service, original in idea and vivid in language. It is short, but not too short.

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ourgeois nationalists" and sus- l of anti-government attitudes. alties involved in religious fidel- re reflected in the law which s church members to pay be- 1,000 and 1,500 rubles if they to be married in church or have children christened. The money, equals several months wages, is to buy anti-religious literature ee distribution among the people. t of the Soviet policy in Estonia een to silence or remove church s who fail to show a "proper de" toward the regime and re- them by men of more "progres- views, the reports said.

en Lutheran Archbishop Johan- Kopp escaped to Sweden several ago, his place was taken by p August Pahn, who, in turn was ted in 1946 as a "political offend-

e new archbishop of the Lutheran ch, appointed by the government pring, is Jaan Kivit, a pastor from Jaagupi, who has been "showing understanding of the govern- 's needs." He convoked a synod g the summer which, instead of ng with Church matters, concen- d on demanding support of the e resolutions" adopted by the munist congresses at Stockholm Warsaw.

e Helsinki reports described the ition of the comparatively small an Catholic community in Estonia pecially bad.

chbishop Edward Profittlich, S. J., served as Apostolic Administrator, een deported to Siberia, the reports d, adding that a similar fate has len almost all Catholic secular and lar clergy. The plight of the Cath- laity at present is such that they practice their religion in secret. e same conditions, according to reports, prevail in Lithuania and ia. In all three countries the in- rination of youth with Communist ning has already succeeded in ning thousands from their religious iance.

—o—

e Says Tomb of Peter Discovered

me—Discovery of the tomb of St. r under the great Basilica in Rome bears his name was officially an- ced by Pope Pius XII in his an- Christmas message to the world. eports in the summer of 1949 stat- hat Vatican archeologists had found ausoleum under the basilica which osed the tomb of the Apostle. The overy climaxed ten years of exca- on work.

n a very short time," Pope Pius the Sacred College of Cardinals, "a documented work will be published which will bring to the knowledge of the public the results of these explorations, which have been carried out with the greatest care.

"This work has had most fruitful and important results. But the essential question is this: Has the tomb of St. Peter really been found? To that question the answer is beyond all doubt: Yes. The tomb of the Prince of the Apostles has been found. Such is the final conclusion after all the labor and study of these years."

Repeal of Calles Anti-Religious Decrees Unlikely Now

Mexico City—Mexico has buzzed with the rumor that President Miguel Aleman would introduce a bill into Congress directed at the repeal of the 1926 anti-religious decrees of President Plutarco Calles.

Despite increased religious activity in this country, however, there is little likelihood that President Aleman will father such a measure. Trial balloons sent up by some Federal Deputies were briskly punctured and indications

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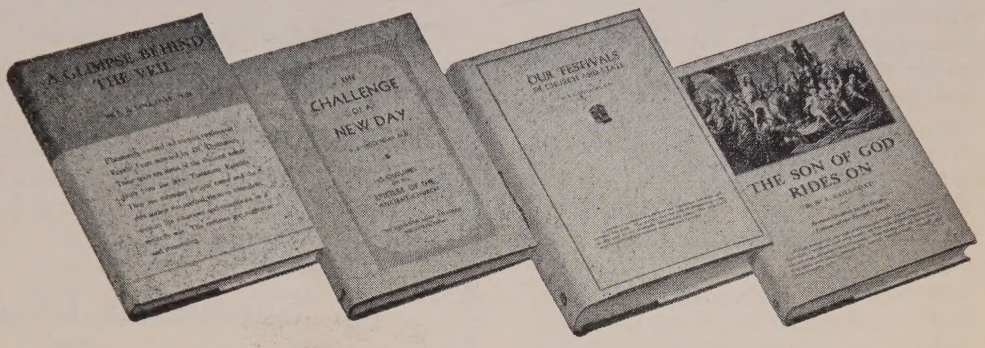

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are that matters will continue as at present.

Although the Calles decrees are still technically in effect, they are not enforced to any large extent.

In small towns many clergymen wear their habits. New churches are being built, under Interior Ministry supervision. Clergymen—priests, pastors and missionaries of a dozen different denominations—have come here from the United States and are working openly. There have been many religious parades and manifestations during recent years, with no one punished. Private schools are teaching religious subjects.

—o—

Melish Takes Case To U.S. Supreme Court

Brooklyn, N. Y.—Dr. John Howard Melish, 75-year-old ousted rector of Holy Trinity Episcopal church here, has applied to the U. S. Supreme Court for a review of lower court decisions sustaining his removal in March, 1949, by Bishop James P. DeWolfe of the Long Island Diocese.

Dr. Melish's petition was endorsed by the congregation of Holy Trinity, according to an announcement from the church.

The petition contended that the imposition of a civil court injunction violated the Church-State separation principle embodied in the First Amendment of the Constitution.

It charged that the Brooklyn Supreme Court, which originally sustained Dr. Melish's ouster, ignored a specific provision in the Canon Law of the Diocese of Long Island. This law, the petition held, establishes as the punishment for failure to obey an episcopal judgment loss of representation for a congregation in the diocesan convention.

"In these circumstances," the petition said, " the civil court had no power to grant an injunction compelling compliance with the bishop's judgment on pain of fine and imprisonment for contempt.

"For, the Constitution forbids state action by a civil court to use the coercive power of government to participate in the affairs of any religious organizations or groups. By the injunction herein granted, the court has effected a breach in the wall between Church and State erected by the Constitution."

—o—

Warns of Growing Protestant-Catholic Tensions

Chicago—A warning that Protestant-Roman Catholic tensions are growing in the United States was sounded here at the 12th annual convention of the American Catholic Sociological Society attended by 400 social workers and educators from many parts of the country.

The warning came from John J. Kane, instructor in sociology at the University of Notre Dame, who said the increasing tensions were reflected by articles appearing in leading Protestant and Catholic publications.

Mr. Kane said one of the bases for suspecting that religious tensions were increasing was the formation of the organization known as Protestants and Other Americans United for Separation of Church and State.

Other indications, he said, were a best-seller book portraying the Catholic hierarchy as a threat to American freedom, and legislation to prevent Catholic sisters from teaching in public schools in their habits.

The publications cited by Mr. K as reflecting the growth of religi tension were America, national C olic weekly published in New Y by the Society of Jesus (Jesuits), The Christian Century, undenomi tional Protestant weekly publishe Chicago.

Mr. Kane said that articles critica Catholicism in The Christian Cent had increased from 15 during the six months of 1939 to a total of during the first six months of 1 America, he added, had eight arti critical of Protestantism in the f half of 1939 and 14 in the same pe of 1949.

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FCC Examiner Bars License to Church Station

Washington, D. C.—The Fed Communications Commission exam er has recommended that an appl

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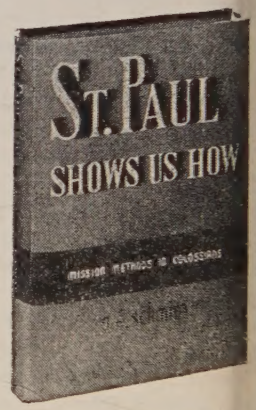

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by the Reorganized Church of Christ of Latter-Day Saints for o station at Independence, Mo., nied on the grounds that grant h a license would conflict with irst Amendment.

ring Examiner J. D. Bond recom- d to the Commission that it the door on the Mormon ap- on because grant of such a li- would be unconstitutional.

lications of the examiner's re- may be far-reaching if it is a- d by the Commission and enter- the Commission's decision in the

FCC examiner held that the anized Latter-Day Saints Church s its principal objective in oper- the station the propagation of ligious doctrines and proselytiz- of the prospective radio audience. grant the Church a license under circumstnaces, the examiner de- , would be a violation of the tutional requirements of separa- f Church and State.

—o—

Kefauver Lauds Churchmen Anti-Gambling Fight

shington, D. C.—Sen. Estes Kefau- D. Tenn.), chairman of the Senate ittee to Investigate Interstate e, paid tribute here to the work urch leaders in opposing measures alize gambling.

said that the legalization of gam- only makes the problem of crime acketeering worse. If it had not for the determined fight waged st such legislative proposals by h leaders, he added, legalized ling might have been authorized lifornia and Arizona in the last on.

. Kefauver made his remarks in ddress to the annual convention e American Political Science As- ion in which he vigorously at- d the claim that to legalize gam- would eliminate some of its evil ts.

he argument is always made," he " that taxation of gambling profits onvenient method of raising funds ublic improvement. However, it es the fact that gambling cre- nothing, adds nothing to the pub- ealth, and is essentially an anti- l activity.

is safe to say that if we came time in America where we rely taxation of gambling to raise a tantial part of our public budget moral fibre of our nation will be oyed. It is an easy path that invites o ruin."

Law Bans Interstate Shipment Of Slot Machines

Washington, D. C.—Crusading clergymen who launch anti-gambling drives have a powerful new weapon in a measure which President Truman has just signed into law.

The bill makes it a federal offense to transport a slot machine or other coin-operated gambling devices across a state line. It provides up to two years in jail and fines up to $5,000 for violation.

Prohibited is interstate shipment of any slot machine or other device which has a drum or reels bearing insignia and which operates on a basis of chance; any machine or mechanical device operated by coin or token on the basis of chance; any subassembly or part intended for use in such a machine.

—o—

Graham Asks U.S. Drop Alliance With 'Godless Nations'

Washington, D. C.—Evangelist Billy Graham advised members of Congress here that the United States must drop its alliances with "godless nations" if it is to avoid World War III.

Dr. Graham addressed 50 Congressmen and high government officials at a special prayer service to which invitations were issued by members of the North Carolina Congressional delegation. Senator Clyde R. Hoey of North Carolina presided.

The evangelist told the group that "the punishment inflicted on Koreans may be a forerunner of what is in store for America."

"There was a strong Christian Church in Korea, but God permitted great suffering to fall upon Christians in that land," he said. "This may well be our lot in America unless we repent."

Dr. Graham said the Bible indicates that disaster has always overtaken those nations which abandon God, try to buy the friendship of other lands, and make alliances with pagan countries. He called for the United States to break off relations with the Soviet Union and to pursue "a sound military and economic policy.'

—o—

Spellman Asks Boycott Of 'The Miracle'

New York—Francis Cardinal Spellman, Archbishop of New York, has called upon all Roman Catholics in the United States to boycott the Italian film "The Miracle," and any theatre showing it.

The cardinal also urged "right thinking citizens" to unite in changing and strengthening federal and state laws to make it "impossible for anyone to profit financially by blasephemy, immorality and sacrilege."

In a statement by him read at all Sunday Masses in St. Patrick's Cathedral here, Cardinal Spellman described "The Miracle" as a "despicable affront to every Christian," a mocking of "our faith," and an example of "art at its lowest."

The statement also criticized severely the state board of censorship, officially known as the Motion Picture Division of the State Education Department, for approving the picture. It said the board should be "censured" for offending and insulting "millions of people."

Directed by Roberto Rossellini, the controversial picture is part of an omnibus offered under the title "Ways of Love" at a local theatre. It tells the story of an idiot girl who is seduced by a stranger she believes to be St. Joseph and holds miraculous the birth of her child in a barn.

Referring to a ruling issued by Supreme Court Justice Aron Steuer enjoining License Commissioner Edward

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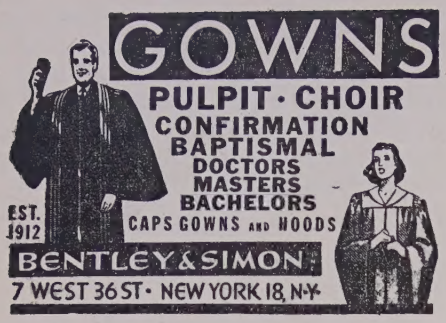

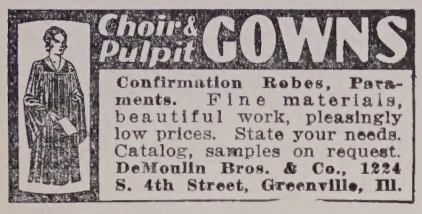
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T. McCaffrey from banning the picture, Cardinal Spellman said:

"The justice's decision makes the State Board of Regents supreme in the licensing of films.

"It is indeed a blot upon the escutcheon of the Empire State that no means of appeal to the Board of Regents is available to the people for the correcting of a mistake made by the Motion Picture Division of the State Education Department."

Meanwhile, members of the Catholic War Veterans and other organizations of Catholic men picketed the theatre showing the film. They carried signs reading: "This Picture is an Insult to Every Decent Woman and Her Mother" and "This Picture is Blasphemous."

—o—

Catholic Priests Barred From Rotary Clubs

Rome—Roman Catholic priests may not belong to Rotary clubs or attend their meetings, according to a declaration issued by the Sacred Congregation of the Holy Office.

Published in Osservatore Romano, Official Vatican newspaper, the declaration was issued by the Holy Office in reply to questions submitted to it.

The Holy Office also said that laymen should be exhorted to follow canon 684 of the Code of Canon Law.

This canon reads: "The faithful should be careful not to belong to secret, condemned, seditious, or suspect associations, or such as try to avoid the legitimate vigilance of the Church."

Although no specific mention is made in the canon of any organization, the Holy Office was understood to classify Rotary clubs among the suspect groups from which Catholics are barred by Church discipline.

—o—

Protestants-United Challenge Spellman Stand

Washington, D. C.—Dr. Glenn L. Archer, executive director of Protestants and Other Americans United for Separation of Church and State, declared here that Francis Cardinal Spellman, Archbishop of New York, had "struck a blow against democracy" in campaigning against the Italian film "The Miracle."

Cardinal Spellman had urged Catholics to boycott the film, which is being shown at a New York theater. He also called upon "right-thinking citizens" to unite in changing and strengthening federal and state law it "impossible for anyone financially by blasphemy, immo and sacrilege."

In his statement, Dr. Archer said "Whether or not the particular in dispute is good or bad, moral or moral, is not the issue here. The qu tion is, must it have Cardinal Sp man's seal of approval in order shown? No self-respecting American will agree to let pointed 'guardians of the mor control the literary and artistic p ductions which he may or may not permitted to see.

"Roman Catholics, like all ot citizens, are free to patronize or to patronize films, books, or new papers as they please—but no group in a democracy should be lowed to dictate what their fellow citizens may or may not see, hear read."

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